

THE CELTIC MAGAZINE.

CONDUCTED BY

ALEXANDER MACKENZIE, F.S.A., Scot.

No. XCVI.

OCTOBER 1883.

VOL. VIII.

THE HISTORY OF THE CAMERONS.

By the EDITOR.

IX.

SIR EWEN CAMERON—*Continued.*

LOCHIEL, at the age of eighteen, was received by his clansmen, and conducted home with great pomp amid the greatest enthusiasm. When his people met him, a day's journey from Lochaber, they were gratified to find that he even exceeded the flattering accounts which had reached them regarding him, and they were still more delighted to find that, notwithstanding his upbringing and education under Argyll's influence, he still adhered to the political and patriotic principles of his ancestors.

His biographer informs us that, at this time, he was "healthful and full of spirits, and grown up to the height of man, though somewhat slender. Though he had made no progress in letters, yet his natural quickness, and the polite company among whom he had the good fortune to be bred so formed his behaviour and polished his conversation, that he seemed to anticipate several years of his age. The truth is, the want of an academical education was an advantage to him, whatever losses he might afterwards sustain by that defect; and the reason is obvious, for the time employed on words and terms is of no further advantage than as it lays a foundation for the nobler acquisition of substantial knowledge; and before youth advance to any tolerable

reflection they commonly exceed that age ; and in place of a just and solid reasoning they acquire crude and undigested notions which renders them disagreeably conceited and self-sufficient." He then proceeds to reason that as teachers generally are more conversant with books than with men, it is no wonder if they are somewhat stiff and pedantic in their manners and conversation ; and it is natural to those brought up under such influences to imitate, in these respects, those by whom, in their youth, they are taught ; and experience shows that several years must pass before they can entirely lay aside the habits contracted under such influences in early life ; " but as Lochiel," he continues, " had the misfortune not to be troubled with books, by the iniquity of the times, so his early introduction with good company gave him this advantage above those of his years, that he was sooner ripe for company and action, and more adroit in the exercises befitting a gentleman, wherein the Marquis was very careful to have him trained by expert masters," very much to his credit, when we consider the circumstances of the times.

Lochiel's principal amusement was hunting, of which he was keenly fond. He destroyed all the wolves which then largely infested his own country, and he is said to have killed, with his own hand, the last wolf seen in the Highlands of Scotland. In pursuit of his favourite amusement he exposed himself to continual hardships and fatigue, which only made him the more vigorous and robust, acquiring strength and experience which well fitted his constitution of body and mind for the many difficulties and dangers which he had to go through afterwards in his long and remarkable career. He kept Colonel Cameron, who commanded the party of the clan who joined Montrose, constantly about him. This officer, who had secured for himself a high reputation for gallantry, and had been repeatedly wounded in the recent war, related to his young chief the leading events and incidents of the campaign. These Lochiel listened to with great interest, and he was so charmed with the story and with the valour and general conduct of his brave clansmen, exhibited during the war, that he succeeded in procuring a life-pension for their commander from Charles II. On hearing the Colonel's relation of the distinguished gallantry and valour of the great Montrose, Lochiel keenly bewailed his own misfortune for having missed the opportunity of serving under such a commander and being

trained in such a noble school; and he often expressed the hope that the illustrious hero would soon again lead his countrymen in the cause of his king, in which event the youthful Lochiel declared his resolve to join him at the head of his brave clansmen.

The first opportunity which Lochiel had of leading his clan in the field was in a raid against Macdonald of Keppoch, who, dispising our hero on account of his youth, and the indifference of his uncle, who still continued his guardian, refused to pay an annuity payable by him on a mortgage which Lochiel held over Glen-Roy. Preparations were made by the Camerons to enforce payment. Lochiel gathered his men, placed himself at their head, and invaded the Keppoch country with several hundred resolute followers. Macdonald, though he at first determined and prepared to oppose the invaders, finding them resolute and well led, deemed it prudent to arrange peaceable terms, and Lochiel's claims were at once admitted and made good. A similar dispute arose between him and Glengarry, who refused to pay a feu of superiority payable by him to the head of the House of Lochiel for the lands of Knoydart. This matter was also amicably arranged, and a treaty entered into which Glengarry faithfully carried out in every particular. These incidents establish the fact that Lochiel's great qualities as a soldier and a leader of men was recognised by his turbulent neighbours even at this early age.

For a considerable time after this nothing remarkable seems to have occurred either in his history or in that of his people. The author of the *Memoirs* states that "Lochiel had, all this time, the pleasure to see his people happy in a profound peace, while the rest of the kingdom groaned under the most cruel tyranny that ever scourged the afflicted sons of men. The jails were crammed full of innocent people, in order to furnish our governors with blood-sacrifices wherewith to feast their eyes; the scaffolds daily smoked with the blood of our best patriots; anarchy swayed with an uncontroverted authority, and avarice, cruelty, and revenge seemed to be Ministers of State. The bones of the dead were digged out of their graves, and their living friends were compelled to ransom them at exorbitant sums. . . . Every parish had a tyrant, who made the greatest lord in his district stoop to his authority. The Kirk was the place where he kept his court; the pulpit his throne, or tribunal,

from whence he issued out his terrible decrees ; and twelve or fourteen sour, ignorant enthusiasts, under the title of elders, composed his councils. If any, of what quality soever, had the assurance to disobey his edicts, the dreadful sentence of excommunication was immediately thundered against him, his goods and chattles confiscated and seized, and he, himself, being looked upon as actually in possession of the devil, and irretrievably doomed to perdition, all that conversed with him were in no better esteem." The history of those times is already too well known to require recapitulation here. Fearful excesses were resorted to on both sides. We shall not attempt to show in whose favour the balance turned. The subject is repulsive in the extreme, but we confess a preference for the Patriots of those days than for the Kirk. The former were honest, though possibly mistaken in supporting a worthless king. The Kirk was dishonest, hypocritical, and intolerant, though the nation ultimately benefitted, in spite of their godless cant and their cruel persecution of far better men than those of whom the Establishment of the day was generally composed.

It is quite unnecessary to discuss here the mean conduct of the clergy in their dealings with and recall of, perhaps, their almost equally mean, and worthless king. The particulars of the second expedition of Montrose, his capture, and execution, are well known ; but it may be stated that, when his sentence was read to him, he declared that he was so far from being troubled at his head being ordered to be hung on the Tolbooth of Edinburgh, and his limbs in conspicuous places in four of the principal cities of the kingdom, that "he heartily wished that he had flesh enough to be sent to every city in Christendom as a testimony of the cause for which he suffered." Such a magnificence and nobility of spirit had no counterpart among his enemies.

The king was now in the hands of the Kirk. In 1650 he sent the following letter, directed on the back :—

"To our Right Trusty, and Right Well-beloved Ewen Cameron of Lochcill, and to the rest of the Gentlemen and Friends of the Name of Cameron.

"CHARLES R.

"Right Trusty and Well-beloved Cousin, and Trusty and Well-beloved, wee greet you well. The condition and calamity of this Kingdom cannot but be too well

known unto you. Ane insolent enemy having gott so great ane advantage against the forces that were raised for the defence of it, and having overrun the parts upon the South sides of the Forth and the Clyde, and having of late also gotten into their hands the Castle of Edinburgh, by the treachery of those that commanded in it ; which city they before desolated, ruined the church, and maliciously and insolently burnt our Palace there. These injureys, and the maney other grievous pressures lying upon our good subjects in the South, East, and Western Shyrs, cry aloud for relief, assistance, and revenge. Therefore we have, with the Estates of our Parliament, been consulting and advicing for remedys : and have emited the act of levey which comes to your Shyrs, and which we thought fitt to accompaney with our own letter : Conjureing and desireing you, by all the bands of your duty to God, love to your country, and respect to our person, that you will speedily and effectwally rise, and putt yourselves in arms for the relief of your distressed brethren, and to revenge their bloodshed by the sword in diverse corners of the country ; besides the multitudes starved to death in prissons, and famished and dying every day for want of bread in each town and village. These things, we know well, exceedingly affect you ; therefore we will not lay any thing more before you but our own resolutions, which is, either, by the blessing and assistance of God, to remedy and recover these evils and losses, revenge what these insolent enemys have crewelly and wickedly done, vindicate this hitherto unconquered Nation from the ignominy and reproach it lyes under ; or to lay down our life in the undertaking, and not to survive the ruine of our people, for whose protection and defence we would give, if we had them, as many lives as we have subjects. And we are assured and perswaded you will not be wanting in your duties, but will chearfully come to offer your lives for the defence of your Religion, your Countrey, your King, your own honours, your wives, your children, your liberty, and will be worthy your forefathers and predecessors, and like them in their virtue, and brave defending their countrey. Wee will, therefore, in assurance you will strive who shall be soonest in sight of the enemy, march with the present forces we have towards Stirling (where the next assault will certainly be), and either make good that place till you come to us, or die upon the place ; and if the handfull we carry with us shall be overborn by greater numbers throwgh your slackness in coming to our assistance, you will have the shame that yow have not already come upon the call of a redoubled defeat given to your naturall and covenanted brethren, and that yow have not now used extraordinary dilligence, being so earnestly prest by your King on his part. But we confidently expect from yow all imaginable expressions and effects of duty, dilligence, loyalty, and courage. And so we bid yow heartily fairwell. Given att our Court att Perth, the 24th of December 1650, and in the second year of our reign."

In response to this Royal Message Lochiel declared his intention of joining the King with a body of his clansmen early in the following Spring, but finding great difficulty in raising them, as many of his name lived on the lands of others, he applied to the Marquis of Argyll, through whom he obtained a warrant, from the Committee of Estates, empowering him to raise his clansmen wherever he could find them. Meantime the Scottish army, of which the King was nominal Commander was defeated by Cromwell at Inverkeithing, and a report of this disaster was communicated to Lochiel as he was on his march to join the

Royal Standard, at the head of a thousand of his clansmen. In the spring of 1652 he was the first of the Highland chiefs who joined the Earl of Glencairn, with a body of seven hundred brave followers, afterwards considerably augmented by fresh arrivals from Lochaber. Lochiel having received a Colonelcy in this army, soon had an opportunity of displaying his metal, and of giving the first example of his bravery and courage in the field. "He was always the first that offered himself in any dangerous piece of service, and, in all that he undertook, acquitted himself with such conduct and valour that he gained great glory and reputation;" and he, soon after joining Glencairn, found himself and his men in a position where they narrowly escaped from the imminent danger of being cut to pieces by the enemy, under Colonel Lilburn, then newly appointed Commander in succession to Monk and Colonel Dean. Lochiel was at this date, in 1652, only twenty years old.

Glencairn encamped with his army at Tullich, in Braemar, and Lochiel and his men were posted at a pass, which lay at some distance, to prevent the Earl being surprised by the enemy, who were possessed of a garrison within a few miles of him. Lochiel placed out guards and sentries at proper places, often visiting them in person; and, notwithstanding his youth, acted the part of a vigilant and prudent officer. Early next morning, as he was sending for orders from the General, his scouts returned in great haste, informing him that the enemy were advancing at a smart pace, but they could not inform him of their exact number. Having ordered his men from their several posts, he ascended a hill near him, where he had a full view of the enemy. Lilburn, who was there in person, with his whole army, having made a halt to form his troops, gave Lochiel time enough to advise Glencairn of the position of affairs. Glencairn at once retreated to a morass or bog two miles away, where he secured himself from the enemy's horse, of which he was most afraid, but in the confusion he forgot to send Lochiel orders to retire.

Lochiel, finding himself in this position, smartly posted his men so advantageously that he not only sustained the attack of the enemy, who charged his followers with great fury, but drove them back several times with considerable loss. Half of his men were armed with bows; and these he posted against the enemy's horse. The men were excellent archers, and seldom missed their

aim, galling the foe intensely with their unerring arrows. The ground was rugged and uneven, and covered with much snow, which not only rendered the cavalry comparatively useless, but made the position much more difficult for the foot regiments. Further, he could only be attacked in one place, posted, as he was, in a narrow pass between two high mountains. These advantages abated much of the fury of the English ; and Lochiel, concluding, in spite of their superiority of numbers, that they were not invincible, drew out two hundred of his men, who, in the situation in which they were then placed, he could not otherwise employ ; and having ordered a competent officer to maintain the pass with the remainder of his force, he, at the head of this band, charged a body of the enemy, who were separated from the main body by a hill, quickly broke them, and threw them into confusion ; but having no men to support him, and afraid of being surrounded, he deemed it prudent not to pursue his advantage farther.

The English General, perceiving that he could not force the pass so gallantly defended by Lochiel, and angry at the loss of his men whom the Highlanders killed without much danger to themselves, drew off about half his troops, and being conducted by guides, who he brought with him, took a round of the hills, and managed to get between Lochiel and the main army under Glencairn ; but by this time, Lochiel's Quarter-Master, whom he had sent after Glencairn for orders, happening to return, intimated that his lordship was now in complete security, and that he ordered the Camerons to retreat as best they could ; whereupon the young chief retired gradually up the hill, facing the enemy—who dare not pursue him, on account of the roughness of the ground and the snow that covered it—on both sides. The pass being thus opened as Lochiel retired, Lilburn drew up his men and marched towards the Highland army ; but finding that he could not force an engagement as they were then posted, and the season of the year not admitting of his continuing in the field, he fell back and returned to Inverness, where he then had his head-quarters. On his way he placed strong garrisons in the Castles of Ruthven and others in which he deemed this necessary for his purpose. Lochiel followed him for several miles, and whenever the ground favoured, he harrassed him on his march, killing several of his men and horse. Having finally seen

the English fairly out of the district he returned in triumph to Glencairn, who received him with open arms, and congratulated him as the deliverer of the Highland Army. The conflict had lasted for several hours, and though Lochiel had a few of his men killed and several wounded, the enemy lost six times as many men, as well as several horses. In the following spring, Glencairn again took the field, but his army soon melted away. The leaders became divided among themselves, and there was consequently little chance of success against the enemy ; but though he dared not engage in a general battle, he constantly harrassed Lilburn and his army, repelling his attacks, beating up his quarters, burning and destroying several of his garrisons.

Lochiel kept himself clear of any faction at head-quarters, and to enable him to do so he always chose the most distant posts, where he had the additional advantage and pleasure of being more frequently in action against the enemy than any one else ; and the invariable success of his arms on these occasions made the General in command very willing to employ and give him the opportunities, which he so much courted, of measuring swords with the English. That his services were appreciated and acknowledged in high quarters will be seen by perusing the following letter from the King :—

“ To our Trusty and Well-beloved the Laird of Locheill.

“ CHARLES R.

“ Trusty and Well-beloved, wee greet yow well. We are informed by the Earl of Glencairn with what notable courage and affection to us yow have beheaved yourself at this time of tryall, when our interest, and the honour and liberty of your country, is at stake ; and, therefore, we cannot but express our hearty sense of such your good courage, and return yow our princely thanks for the same. And we hope all honest men, who are lovers of us or their country, will follow your example, and that yow will unite together in the wayes we have directed ; and under that authority we have appointed to conduct yow, for the prosecution of so good a work. So we doe assure yow we shall be ready, as soone as we are able, signally to reward your service, and to repair the losses yow shall undergoe for our service ; and so wee bid yow fair-well. Given att Chantilly, the 3rd day of November 1653, in the fifth year of our reign.”

Soon after this Lochiel was obliged to return home to defend his own country, information having reached him that it was to be invaded by the English army from Inverness.

(To be continued.)

THE ETHICS OF POLITICAL ECONOMY.

VIII.—DISTRIBUTIVE JUSTICE—(*Continued.*)

WHAT is labour? This question may sound very strange in the ears of those who are accustomed to limit its meaning to mere manual labour. They, very properly, accept it as a truth that value consists in labour, and, by an easy transition, the working classes, who have been taught by the *doctrinaires* of a materialistic political economy, more intent upon crabbed theories than upon any true philosophy, have been led to think and believe that mere manual exertion possesses the only real value in the conduct and course of social life. Hence arises that communism which would reduce a highly organised society to the low level of the brute creation, under the idea that equality ought to mean an equal division of the products of industry, so that they would reinstitute, if they could, the public tables of Spartan life. Yet it is not to be wondered at that inequalities which arise from the exercise of power and privilege should create in the minds of those who feel themselves pressed down by this felt injustice the same revulsion of feeling which in all ages of the world produced the opposite extremes of license and plunder.

Those who are engaged in the production of the necessities of life, and who toil hard upon very little pay, feel a not unnatural jealousy of those who obtain an easy, or an apparently easy, living by the exertion of very little bodily labour, and come to the conclusion that this arises from an unjust distribution of the proceeds of the produce of labour. In many cases, even outside the question of rent and taxes, no doubt this feeling is founded on just grounds of complaint; but, on the other hand, a great misconception obtains among the working classes regarding the relative merits of the various services, or kinds of labour, by which the intricate machinery of society is worked. It is evident, for instance, that the skilled labourer deserves to be better rewarded than the unskilled. So also with regard to the labour of those who are engaged in the business of exchange, as these require a higher education, and in most cases serve a longer apprenticeship to fit them for their various callings and positions

of trust. Then again with regard to professional men, such as clergymen, physicians, lawyers, literarymen, schoolmasters, and public servants of various grades. The use of the word labour in political economy does not appear to embrace such services as I have enumerated, and thus, by narrowing its application to the work of material production, it has had a misleading effect; for it is evident that it ought to embrace all human services necessary to society in economic life. It, therefore, means effort of brain and body in the pursuit of an honest livelihood. But then what is it that constitutes, or tends to establish, a natural ratio between the mere labour, or physical force, of the common digger, or field labourer, and all the different grades of society? This question will perhaps be better answered after we have enquired into and examined

WHAT CONSTITUTES CAPITAL?

There is no term in political economy which has been so much hackneyed, mangled, and misapplied as the word capital, and no portion of Mr Henry George's book has done so much service to the cause of truth as the chapter in which he treats of this subject, which, indeed, is of itself sufficient to give a new direction to the current of thought. I have already pointed out, *perhaps in too unsparing language*, certain theories of this now celebrated author, and I find myself again obliged to vary his definitions and to enlarge their scope. I will not weary the reader by going over the field of discussion point by point. It is only necessary to mention that the confusion of the economists arises from attempts to particularise all the things which are embraced under the very comprehensive term capital. After comparing the definitions of various economists, and exposing them to a degree of ridicule, Mr George falls back upon and agrees with Adam Smith, except in so far as that distinguished philosopher included in his classification "the acquired and useful abilities of all the inhabitants."* Now, to my mind, this shows

* The passage referred to is as follows:—Fourthly, of the acquired and useful abilities of all the inhabitants or members of the society. The acquisition of such talents by the maintenance of the acquirer during his education, study, or apprenticeship, always costs a real expense, which is a capital fixed and realised, as it were, in his person. Those talents, as they make a part of his fortune, so do they likewise of that

how vastly superior, not only in comprehensiveness, but also in detail, the Scotch philosopher was to all his successors, and how well he had thought out his subject. Mr George does not seem to apprehend that the origin of the word has reference to the human head, which is capital *par excellence*.

THE ANALOGY OF THE HUMAN BRAIN.

Mr George makes use of a very happy expression when he says that capital is "labour stored up in materiality," but it is necessary, for more exactness, to correct that definition by saying that *created wealth* is labour stored up in materiality, and capital is that part of it which is employed reproductively, whatever the occupation may be. He also makes what appears to be a good point in showing that wages are not, as is commonly asserted, paid out of capital, because, for instance, the shoemaker delivers the pair of shoes before he receives his wages, and the master shoemaker merely makes a transfer entry in his book by crediting cash and debiting stock, in which case, of course, both cash and stock form parts of his capital. The important point, however, to keep in view is that labour and capital are interdependent, the first antecedent and the other consequent. Not only so, but being both force, they are of *the same generic nature*, and we find capital going about seeking employment, like the most industrious workman, for, if standing idle, it receives no wages.

Impressed with the same idea as the House of Lords that value resides in the "natural capabilities" of the soil, Mr George discusses at some length the cause of interest, and, to make good his point, he assigns it to the increase of nature, as, for instance, the lamb becoming a sheep. Therefore, if you borrow a lamb of one year it would be hardly fair to return a lamb of the same age next year, for the one which you borrowed has by that time grown into a sheep. Now, this seems very plausible, but it is quite an illusion. *Interest is the wages of capital*, and it would be just as wise to discuss the cause of the wages of the workman, for the cause is one and the same. For example, let us embody capital

of the society to which he belongs. The improved dexterity of a workman may be considered in the same light as a machine or instrument of trade which facilitates and abridges labour, and which, though it costs a certain expense, repays that expense with profit."

and call it Brobdig, and suppose a thousand workmen *employing him*, if you will, whom we shall call Lilliputs. They have to weld an intractable piece of iron and say, "Now, Brobdig, for a blow," and down comes Brobdig, with his steam fist, and squelches in an instant what might take the Lilliputs a whole day. That is capital. Now, is Brobdig not worthy of his wages?

Mr Barnum's capital is invested in elephants for amusement, but this magnificent animal is very largely employed in India, *as force*, dragging and piling timber. One of them will perform the work of a hundred coolies, but his wages is in about the same proportion to the work performed; the advantage in favour of employing the elephant being that he does his work in less time and more effectually.

But I am more concerned about illustrating the far-reaching proposition of the "Wealth of Nations," and vindicating the profound genius of the author. By and by it will be necessary to show in what respect land is capital and in what respect it is not; but for the purpose of illustration, as well as to prove the truth of Adam Smith's definition, let us now consider the analogy of the human brain, and see how labour is stored up in it, and becomes capital. Man does not live by bread alone, and the advancement of society depends more upon the cultivation of the brain than upon the cultivation of the soil. That incomprehensible organism, with its two hemispheres, is not only the emanation of the genius of an intelligent first cause, and possessed, under limitation, of some of his divine attributes in order to subdue the worser part; but it is also the reflex and full diapason of all nature—man, as the learned ancients conceived, summarising in himself all the laws of the world. The brain is *power*, like the soil, but it has no value. What! the human brain has no value? No, the brain of the Lord Chancellor has no value. It is power, which is the gift of God, and who has restricted the rewards to labour alone. The respect in which the Lord Chancellor's brain has value consists in the labour he has bestowed upon its cultivation, and the effort required for mastering the logic of the law being of the highest order, he is deservedly the highest paid minister of the Crown.

But let us take another case to illustrate Adam Smith's doctrine, which will also help to show us the cause of the ratio between labour and capital, or, in other words, the difference of

remuneration between simple manual labour, into which the cultivation of the brain does not enter, and that labour in which is combined the capital deposited in the brain, along with the physical exertion of the capitalist. It is the case of that useful member of society and friend of humanity—the physician. During his seven years curriculum, he has not only laboured hard with the implements of knowledge on the cultivation of his brain, but he has also paid for books and fees, besides a large sum for his support. Is that not capital?

Having given the above illustrations, it will now be seen that justice, consisting, as Aristotle says, in something proportional, the perfection of which is in a mean, there must be a basis in commutative justice upon which to found the ratio, and that appears to be the wages of the common man, or unskilled labourer, which is the real measure of value. The wages of capital can be always ascertained by the average current rate of interest. It is, however, unnecessary to amplify on this part of the subject in this connection, as our inquiry concerns the real nature of capital. Its functions will be easily understood, if we can grasp what the thing really is. In many cases the best way to ascertain what a thing is, is first to clear the ground by showing what it is not, and for that purpose I make the following quotation from Mr Fawcett's Manual. In doing so, it is only just to that eminent practical economist to mention that he merely repeats the reasoning of Mr Mill, and I quote Mr Fawcett, as he has recently published an amended chapter of his work, and must, therefore, be still occupied in thinking over the science. Mr Fawcett commends himself to our sympathy and esteem in a way which no living public man can do, and in using the sharp weapons of controversy towards him, I must avow my unbounded respect for his person and character. He says—

“Since capital is the result of saving, it is often erroneously considered that capital is wealth which is set aside with the object of not being spent; but this is a fundamental misconception, for capital cannot fulfil any of its functions except by being wholly or partially consumed. Thus, capital provides the fund from which the wages of labour are paid, and these wages are of course consumed in ministering to the wants of the labourer, and in supplying him with all the various necessities of life. If a man has so much wheat, it is wealth which may at any moment be employed as capital; but this wheat is not made capital by being hoarded, it becomes capital when it feeds the labourers, and it cannot feed the labourers unless it is consumed. These considerations apply to capital existing even in a more permanent

form, such as machinery. All machines must in a time wear out ; a steam engine, durable as it may appear, is only capable of performing so much work ; but a steam engine is capital, because it assists the production of wealth, and, therefore, it only fulfils the function of capital when it is in motion ; but every hour that it is kept in motion contributes somewhat to its ultimate wearing out. It is, therefore, manifest that all the wealth of the country, in whatever form it may be, can only perform the functions of capital by being wholly or partially consumed. The capital of a country is constantly being consumed in order to produce more wealth, and, therefore, capital is maintained by perpetual re-production, and not by hoarding and keeping wealth out of consumption. * * * * It will be, perhaps, useful to our readers if we give one or two practical applications of the laws of capital which have been enunciated in this chapter. One such application is suggested by considering the rapidity with which a country recovers from the ravages of a disastrous war. This phenomenon was first elucidated by Dr Chalmers. A conqueror over-runs a country, and destroys every vestige of accumulated wealth which he can discover. A great portion of the food with which the labourers were to be fed is gone: machinery and other appliances with which industry is assisted are destroyed. The capital of the country appears to be almost lost, and when it is remembered that the future production of wealth depended upon this capital, it might be supposed that the production would cease, and that the country must for years remain the same desolate waste. But, on the contrary, countries which have been thus ravaged and pillaged, have in a few years revived, and seemed to be as prosperous as before. The history of Athens, and the French wars in the Palatinate, afford many striking examples of a rapid recovery from the devastation of war. The remarkable rapidity with which France recovered her commercial and financial prosperity after the conclusion of the war with Germany in 1870-71 is another example in point."

On reading the foregoing remarkable discourse, the first thing that will occur to the reader is that no distinction appears to be drawn between wealth and capital. Capital may be wealth, but wealth may not be capital. Adam Smith drew a distinction between value in use and value in exchange ; but the economists, it should seem, cannot recognise the difference, and consequently make no distinction between wealth and capital.

To say that capital is the result of saving, appears, on the face of it, a very negative proposition, which amounts to an absurdity when we are told that it must be consumed in order to become an efficient. Following the analogy which I have already drawn, it should seem that the Lord Chancellor must consume his own head in order to replace his capital ; and I must swallow the spade which I made before I can turn it into capital. The spade would seem to be the result of my saving and not of my labour ! I have hitherto acted on the belief that I have been living on my wages and profits, and consuming commodities and not my capital. The human race is increasing, and so is capital.

We do not require the economists to tell us that if there was no consumption there would be no reproduction. If the earth had not been prepared for man it would probably have remained, like the moon, without an atmosphere and without vegetation. The wheat merchant buys as fast as he sells; but if any one were to tell him that he must consume his capital in order to replace it, he would not regard that person as a philosopher. In like manner, the railway company, the shipowner, and manufacturer, if told that they must consume the railway, the ships, and the machinery in order to replace them, they would be very likely to exclaim, "Strange doctrine this! We have hitherto misunderstood our business." The enquiry is surely into the efficient cause of its existence, and not into its conservation. Mr Fawcett may not have studied book-keeping, but what has become of his logic? This *thing* which has come into existence *by being saved* must be consumed in order to become an efficient!

Capital lives and increases upon that on which it feeds—labour; and the duration of its natural life will be probably co-existent with the human race, but the economists have given it the life of a phoenix, which must be consumed so that it may grow again out of its own ashes. The capitals of states represent enormous accumulations of the force of labour, but it must seem that London has to be consumed in order that it may rise again, like a phoenix out of its own ashes, *by means of saving!*

The argument is a momentous one. It resolves itself into this: whether you are to believe God's truth or the devil's logic. I may here remind the intelligent reader that it is of a piece with Mr Mill's *logic of negation*, by which he attempts to prove that natural phenomena are the results of the laws of blind matter, self-acting, without an intelligent law-giver, or first cause.

Now, let it be observed that labour and capital are forces, and that saving proceeds from a moral attribute—human prudence. From this we see the close analogy there is between the physical and moral world; for the conservation of labour in the shape of wealth and capital is in strict analogy with the conservation of energy in nature. We, therefore, argue that the conservation of energy in nature is the result of Divine wisdom.

In the case of the grain merchant, what he really deals in is the force of labour and capital which produced the grain, the

amount of which is estimated in the labour of the digger, and to which he adds the value of his own labour in the distribution, with the wages of his capital, so that he lives upon these two wages which we call profit.

In the case of capital being destroyed by the ravages of war, it is evident that it can only be replaced by the same means as those by which it was originally created—labour and thrift, physical effort and human prudence. The inhabitants, finding themselves despoiled and impoverished, put forth a greater effort, and subject themselves to greater self-denial, until they find themselves again in the same state of comfort as they were in before the war, but if the war had not taken place this wealth would be still greater and their taxes less oppressive. If the argument is worth anything, it is, perhaps, to the landlords, who are fond of war, as they have been led to believe that war and pestilence are God's ordinances for keeping down the increase of population, but, of course, these are the hard truths of political science, which, according to Mr Fawcett, is wrongfully accused of being hard-hearted. I am not sure that its benevolent theories have been productive of any good, but rather the contrary, in the Highlands of Scotland.

But this exposition might fail to carry conviction, if I could not point out the cause of the confusion. The first cause arises from viewing things in an *inverse* order, which is a subtle cause of confusion, such as we observe when viewing a landscape through an inverting telescope; things appear upside down. As land is prior to labour, and as "the school" place value in it, they regard capital as prior to labour also. There is likewise another reason for this inversion. Rent, in the hands of private individuals, is an inverse proportional, and not having eliminated it as a *labour residuum*, which, in the hands of the State, and accruing to society, would become a direct proportional, the economists could not construct a logical science.

DEPRECIATION.

It does not appear to form any part of the "dismal" science to observe and interpret physical phenomena, as hitherto no notice appears to have been taken of the phenomenon of depreciation, which forms a very important account in the books of commercial firms. Mr Fawcett confounds this phenomenon with

consumption. "So long as the Colosseum stands, so long will Rome stand," is a trite saying in the "Eternal City," and, acting upon that superstition, successive Popes have been patching it up, but the Colosseum goes on depreciating all the same. The ship, which is built of iron that has been conserved in the earth for eons of time, depreciates, so does the granite house, and so do all the works of man. This depreciation, as well as the tear and wear of machines and roads, must be made up by labour. Nothing of human invention stands against the erosion of time. Even if capital did not deserve its wages, this phenomenon of depreciation would account for interest. Why, for instance, is a man reluctant to lend his carriage? To all appearance, it is returned in as good a condition as when lent, yet a certain fraction of depreciation has taken place which must be made up for by human labour. Time is a great factor in human life. Not only must man work for his daily requirements; he must also provide against the erosion of time. The granite house *depreciates*, but the *superficies* upon which it is built *appreciates*. So that man may never be wholly exempted from the necessity to labour, all his works depreciate. It is only the works and ordinances of God that appreciate, and man endowed with a great labour faculty and genius for invention goes on appreciating whilst his works go on depreciating.

Labour, then, is human effort in pursuit of a livelihood, and it is by the exchange of these efforts that economic society is constituted. Capital, as has been explained, is of the same generic nature, created by, and auxilliary to, human effort. Therefore, Labour and Capital are Force, and it is Force only that has value. All natural Powers are, thus, gratuitous, for if they were otherwise who is entitled to represent the Great Author and make a charge for them?

But whilst all others are under the law of labour and depreciation, the landlord not only claims exemption from human effort in the service of society, but he also claims the appreciation.

Having thus resolved Value into Effort and Force, we must next inquire into "What are Power and Wealth?"

MALCOLM MACKENZIE.

Guernsey.

“PEER-MEN,” AND SOME OF THEIR RELATIONS.

—♦—

THE following interesting paper, originally delivered by Mr James Linn, of the Geological Survey, Keith, at the annual meeting of the Scientific Societies and Field Clubs, held in Banff on the 4th of August, has since been re-written and extended for the *Celtic Magazine*. Mr Linn exhibited, on that occasion, the various specimens referred to in the paper :—

Till very recent times it was not at all usual in country houses to have burning continuously any means of light, other than the fire, through the long dark evenings and mornings which, in our latitude, we have for a great part of the year. In earlier times too, night was not so much used either for work or for amusements as it now is, and as it could be only when artificial means of lighting became more easily available, cheaper, and more effective. Hence it is that in our time “night is turned into day” to so great an extent. Even in lower latitudes where at all seasons of the year the daylight is sufficiently long for a reasonable amount of work, a change in the same direction seems to be going on. In regard to this growing tendency to turn night into day, “An Old Technologist,” in a valuable article “On Artificial Light” in the “Journal of Science” for February 1883, remarks that, “It is singular that among the points which the advocates of thrift systematically overlook, the excessive outlay for artificial light should be included. Would we, or could we, once more make noon the middle of the day we should compass an annual economy of some millions sterling.”

However brightly the fire might blaze, and however well it might light up the room, or the part of the room immediately around it, it had the disadvantage of being a fixed light, and its light often could not be shed sufficiently, if at all, on the spot where it was specially wanted. Besides, the fire was usually on the hearth. However, in story, song, and poem, it is almost always the fire that is spoken of as the means of lighting, as in “The Cotter’s Saturday Night” :—

“The cheerfu’ supper done, wi’ serious face,
They round the *ingle* form a circle wide;
The sire turns o’er wi’ patriarchal grace,
The big ha’-Bible ance his father’s pride.”

In “The Spinnin’ Wheel,” by Robert Nicoll, we have :—

“The auld wife by the *ingle* sits, an’ draws her cannie thread:
It hauds her baith in milk an’ meal, an’ a’ thing she can need:
An’ gleesome scenes o’ early days upon her spirit steal
Brought back to warm her withered heart by Scotland’s spinnin’ wheel.”

In England it was much the same, as the following from “The Farmer’s Boy,” by Robert Bloomfield, will show :—

“Him, though the cold may pierce and storms molest,
Succeeding hours shall cheer with warmth and rest;
Gladness to spread, and raise the grateful smile,
He hurls the faggot bursting from the pile,

And many a log and rifted trunk conveys
To heap the fire and wide extend the blaze,
That quivering strong through every opening flies,
* * *
6 Whilst smoky columns unobstructed rise.

* * *
Flat on the hearth the glowing embers lie
And flames reflected dance in every eye :
There the long billet, forced at last to bend,
While gushing sap froths out at either end,
Throws round its welcome heat."

"The fire fair-blazing," "the ingle," "the hearth," "his wee bit ingle blinkin' bonnily," and like expressions we meet with again and again in pictures of domestic life during the winter evenings. Reference to other means of lighting are very rare, and yet other means there certainly were. Every district, according to its situation and circumstances, had its own peculiar lighting appliances. In one district we may find the burning of oil of some kind through a wick of cotton threads, or of narrow stripes of cotton rag twisted together, or of the pith of the common rush gathered under the influence of the waxing moon. In another district we may find that a wick made of one or other of the materials just mentioned, dipped in melted tallow, and hence called a "dip" may have prevailed. In another, where that particular kind of coal known as parrot or cannel coal is to be found, splinters of this coal were used, and it was from this circumstance that it came to be called "cannel," that is, candle coal. Over a wide area, for instance, round Auchinheath in the parish of Lesmahagow, Lanarkshire, this was the ordinary light, but, of course, it was practically a fixed light. This coal was broken into thin splinters, one of which at a time was laid on an iron bracket attached to the front of the grate, so that the piece of cannel coal might be kept sufficiently in contact with the ordinary coal. The bracket was called the "coal-airn," "that is, the coal-iron, and the coal burned on it was called "licht-coal," or light-coal. I have here a specimen of the coal-iron. It was the one used in my father's house. It is now nearly fifty years since it was made. With the light that blazed from it in the winter evenings, spinning and all household work were done, books and newspapers read, and even writing done. This was the ordinary form. Larger and smaller ones I have seen, but so far as I recollect the shape and appearance were in all cases much the same. For going to other parts of the house or to the out-houses a tallow candle was used. I have been told that cannel coal was similarly used in some parts of lower Banffshire.

In certain districts peat-mosses containing plenty of resinous fir are found. These "bog" or "moss-firs" were split into thin lath-like pieces, called "fir-cannels," and were used over wide areas round such peat-mosses. Till not very long ago fir was so prepared in the upper parts of Banffshire, and brought down to various places in the low country to be sold. An instrument was used to probe or feel in the peat-moss for the fir trunk or root, which was then "holed," that is, a hole was dug round so as to free the trunk or root and allow it to be taken out. We have here a specimen of the "spit," as used in the Keith district. A suitable piece of fir—a "fat" or highly resinous piece—having been found, it was cut into lengths of about a foot and a-half or two feet, and split. The knife with which the splitting was done was called the "cannel-gullie" or "cannel-futtle," that is the candle-knife. Specimens of these "gullies" we have before us. The next thing was to lay a supply of the "fir-cannels" to dry on the "fir-reist," which usually hung in the wide chimney. We have two

specimens before us. Besides the name "fir-reist," their Gaelic name *Coilleachan* is still known in the district round Keith. *Coinnlean-speic* is the name used further up the country. It means *the support for the candles*. The Gaelic name *Coillinn*, a candle, according to "MacLeod and Dewar's Gaelic Dictionary," seems to be *coille-theine*, the flame of a wooden torch or fir-candle. A sacredness attached to the fir-tree in Scotland, as well as in Sweden and other countries. Women in childbirth were *sained* or hallowed with a fir candle (Dalyell's "Darker Superstitions of Scotland," p. 404), and "a piece of torch fir carried about the person, and a knife made of iron, which has never been applied to any purpose, are both excellent preservatives (Stewart's "Popular Superstitions of the Highlanders," p. 136).

In Lightfoot's *Flora Scotica* it is mentioned that the outer rind of the birch-tree was sometimes burned instead of fir or tallow candles, but how it was prepared and used I have not yet been able to make out. I can do little more than mention the "crusie." In Banffshire and adjoining counties it used to be called "Reekie Peter." Other names it had—"the black lamp," "the oily lamp," &c. Fish oil was commonly burned in the "crusie," by means of a wick of cotton or of the piths of rushes. Generally two piths were used. I asked one of my friends in the neighbourhood of Keith if more than two were ever used. "Very, very seldom," she said, "such a thing would have been counted extravagance." Then there was the "Ruffy." I have not been able to learn that the name "ruffy" was used in the North, but the thing itself was. "Jamieson's Scottish Dictionary" defines it as "a wick clogged with tallow. The blaze used in fishing by night with the lister." The derivation given is from two Swedish words *roe-lius*, a rush-light. Rush-wicks were sometimes used, but more commonly stripes of cotton rags twisted or plaited loosely together. This was very often what I may call an extemporised light—hurriedly and roughly made, and hence its name "roughy" or "ruffy." Sometimes, instead of tallow, butter was used, and in that case it was called the "Butter-ruffy." My friend Mrs Stewart, of Selms, near Edinburgh, gives me an instance from the Upper Ward of Lanarkshire. At a farm there happened a case of emergency, such as is liable to occur in byres during the long dark nights of early spring. On this occasion the "gudewife" had no oil or candle in stock, and no tallow, but she had butter. Soon some cotton rags were torn up, twisted a little and coated with butter, and the needed light got. This was a "Butter-ruffy." I may add that the "gudewife" was accused of evading the law. At that time there was a duty on tallow candles. I have not heard of butter having been used in the North, but fat of all kinds was used, and as more of this fat melted than could be consumed in the flame, the stand in which the "ruffy" was placed was usually set on a plate in order that the grease might be caught and saved. In olden times, in the parish of Tongland, "when the Goodman of the house made family worship, they lighted a 'ruffy' to enable him to read the Psalm and the portion of Scripture before he prayed." The light was put out before the prayer. In Mid-Lothian I have seen the same thing done in my grandfather's house, but it was a tallow candle or an oil lamp that was thus carefully and sparingly used. The same custom prevailed in the North here. It was always a matter for consideration whether the work to be done was "worth the candle" or not. Even "among persons of high station wax candles were in use on especial occasions, and were carefully extinguished when no longer needed." ("On Artificial Light," "by an Old Technologist," in *The Journal of Science* for February 1883).

Of sconces, links, torches, cressets, &c., and their characteristics and distinctions I must not at this time dwell.

The fir-candle, the tallow-candle, the wax-candle, and the oil-lamp were for long used contemporaneously, and in any house it was just a matter of convenience which was used. Since Paraffin Oil became so cheap the fir-candle and the strongly smelling black fish-oil have almost everywhere ceased to be used.

Supports or stands for "fir" and "white" candles, and for lamps are of very old date, and many of them were of great beauty and rare workmanship, such as those that have been discovered among the ruins of Pompeii. Exquisite engravings of some of these old Italian lamps and lamp-stands I have now before me, through the kindness of Dr Grigor, of Nairn. In general appearance some of them resemble our Scottish forms. Often stands were dispensed with, and the lights were simply held in the hand while needed. Sometimes a man or a boy was employed to hold the light, while others were engaged in work or amusement, and hence we have the saying in regard to a disagreeable unsociable person—"he'll neither dance, nor haud the cannel." Even when the light was placed on a stand it required some one to be in almost constant attendance upon it, to "snite" the fir-candle, to "snuff" the tallow candle, and to attend to the wick and oil of "Reekie Peter." In the North it was the business of the "herd-loon" to hold or to attend to the fir-light when it was used at supper time, or at other times during the long dark winter evenings and mornings. Before the present poor-law came into force, and even for some time after, at the farm "touns" there were few nights in which food and shelter were not given to one or more poor men and women, and one of these was often employed to hold or to attend to the fir-candle during the evening, and in the morning while the "flail" was plied in the barn. Sometimes it was only on condition that the poor man should hold the candle that shelter for the night was given. It was from this that the stand on which the fir-candle or the tallow candle was fixed, or the "crusie" hung, got the name "Peer-Man," "Pure-Man," or "Puir-Man"—these being local forms of "Poor-Man." The Gaelic name for it was *Bodach*, which is very nearly the equivalent of our "Peer-Man." In "The Dialect of Banffshire, with a Glossary of Words not in Jamieson's Scottish Dictionary," by the Rev. Walter Gregor, Pitsligo, I find under "Peer-Man" that "Peer-Page is another name for the same." In other countries as well as ours, pages were so employed. "Even the Italians of the eleventh century wore clothes of unlined leather, and had no taste except for horses and for shining arms; no pride except that of building strong towers for their lairs. Man and wife grabbed for their supper from the same plate, while a squalid boy stood by them with a torch to light their greasy fingers to their mouths" (*The Martyrdom of Man*, by Winwood Reade, p. 30). The name "Poor-Man," so applied, has not, so far as I have been able to make out, been used in the South, but fir-candles were used where the material could be got. I wrote to my friend the late Dr. Grossart, of Salsburgh, asking if out of his vast stores of antiquarian lore, he could give me any information as to the existence of "Poor-Men" in Lanarkshire. He replied:—"I have seen an old man, who, when a boy, held the burning bog-fir while men thrashed corn in the long dark mornings of winter, and he was the only 'Peer-Man' in Lanarkshire, as far as I know." In the North one may meet every day with men not yet old who have done the same thing. In *King Henry V., Act IV., Scene II.*, it may be doubtful whether Shakespeare refers to living candle-holders, or only to figures or images of men—such as we know were made to support candles, just as we at the present time often have figures of men, &c., as supports for our lamps—when he makes Grandpre say:—

"Big Mars seems bankrupt in their beggared host,
And faintly through a rusty beaver peeps.
*Their (that is, the English) horsemen sit like fixed candlesticks
With torch staves in their hand.*"

In *Romeo and Juliet*, Act I., Scene IV., he makes Romeo say :—

"Give me a torch,—I am not for this ambling ;
Being but heavy, *I will bear the light.*"

Again Romeo says :—

"A torch for me : let wantons light of heart
Tickle the senseless rushes with their heels ;
For I am proverbied with a grand-sire phrase—
I'll be a candle-holder and look on."

Every one will remember Sir Walter Scott's account in "A Legend of Montrose," chapter IV., of the visit of Angus M'Aulay to Sir Miles Musgrave, and the wager that Angus took on that he had more numerous and more valuable candlesticks than the six silver candlesticks on Sir Miles's table, and how Allan M'Aulay got his brother out of the difficulty on the visit of Sir Miles and his friend Christopher Hall. "The two English strangers were first ushered into the hall where an unexpected display awaited them. The large oaken table was spread with substantial joints of meat, and seats were placed in order for the guests. Behind every seat stood a gigantic Highlander, completely dressed and armed after the fashion of his country, holding in his right hand his drawn sword, with the point turned downwards, and in the left a blazing torch made of the bog-pine." The strangers of course were surprised, and "ere they had recovered from their surprise, Allan stepped forward, and pointing with his sheathed sword to the torch-bearers, said in a deep and stern tone of voice, 'Behold, gentlemen cavaliers, the chandeliers of my brother's house, the ancient fashion of our ancient name ; not one of these men knows any law but his Chief's command. Would you dare to compare to THEM in value the richest ore that ever was dug out of the mine ? How say you, cavaliers ? Is your wager won or lost ?'" "Lost, lost," said Musgrave gaily, "my own silver candlesticks are all melted and riding on horseback by this time."

The word *chandeliers*, applied by Allan M'Aulay to these "Peer-Men" was also applied to our "Peer-Men" of the shires of Aberdeen, Banff, and Elgin, under the form *chanlers*, pronounced *chanlers*.

I have heard of a dog in the parish of Birnie having been trained to hold the fir-candle while his master shaved.

We must now turn to the anatomical structure of the "Peer-Men," and we must not be surprised if we find even among them proofs of "The Development Theory!"

Judging from the specimens in my own collection, and from any other specimens I have seen, "Peer-Men" may be divided into four species. Each species includes many varieties :—

I.—The first species includes those that stood on the floor or on the table. Originally they were wholly of wood, the stalk having a cleft at the top to hold the fir-candle. As might have been expected, I have not been able to meet with a specimen of this kind. Such cleft sticks were called "clevies," or "clivvies," or "clavies," and when a piece of iron was used, it took the form of a cleft, and still retained the name "clevie." This word, as first pointed out by Dr Joseph Anderson, is the same word as the famous Burchhead "Clavie." Met as we are in Banff, it seems right and

fitting that your attention should be called to the fact that the earliest and best account of the remarkable and interesting ceremony of the "Burning of the Clavie" at Burghead appeared in the *Banffshire Journal*, of Tuesday, 6th January 1863. It was written by Alex. Jeffrey, jun., Burghead. This valuable article was quoted in full by Robert Chambers in "The Book of Days." The Burghead "Clavie" is just a "Peer-Man," highly developed and modified for a special purpose. In this case the "clevie" or "clavie" has become quite abnormally developed—developed, in fact, into the half of a tar-barrel. Though it has retained the name, there has long ceased to be anything about it to suggest the origin of the name. In this connection it may be noted how very soon, after the thing has gone out of use, its name is forgotten. I have met with but a few who know the word "clevie" or "clivvie," and only among those well advanced in years. In all cases it was pronounced "cleevie."

Other varieties had the base of a rounded or a squared stone with a hole in the centre. Into this hole a stalk of wood about thirty-four inches in height was fixed. Into the top of this stalk the iron "clevie" was inserted. The stone base was frequently cut into neat forms. The top of the stalk was very often guarded by an iron ring, and sometimes there was an iron plate—round or square—through which the "clevie" passed into the wood. This iron plate protected the wood, and was also used for laying some fir-candles on to be in readiness for use.

The next variety is a very simple form. It is part of a young fir-tree that has been selected because of its suitably diverging branches, which have been sawn off at a sufficient distance from the stem to act as "claws" or feet. On one side where the distance between the "claws" had been thought too great for stability, a piece of wood had been inserted, but it has now crumbled nearly all away. In what was originally the lower part of the tree the "clevie" was inserted.

The next specimen has a wooden block for its base. It was used some sixty years ago in the kitchen of a farm in Glen-Rinnes.

This third variety has got the iron plate, already spoken of. The fourth has a stone base. The fifth has been formed so as to hold the fir candle, the tallow or white candle and the "crusie." It is wholly of iron, and a good deal of work has been very effectively spent on it. These were all about three feet four inches high.

For standing on the table the next specimen is a remarkably fine one. The fir-candle was held by a spring, and part of the spring has been neatly utilised as a handle. It stands on three claws. This is probably the oldest I have. I have been able to trace its history a good way back into the last century. It is nine inches and a half in height. The next two are somewhat rude in form, being simply small blocks of wood into the tops of which "clevies" made to hold both the fir and the white candle have been driven. The third variety of table ones is an uncommon form. Its wooden base has been hollowed out into a bowl shape above, and across the hollow runs a thin vertical piece of iron passing through the stalk. On this the fir-candle could be "snited," that is, have the "aizle" or charred tip struck off. In this case the "clevie" is double, that is, there are clefts for two fir-candles.

In England there was a stand, very like our "Peer-Men," for holding the "Rush-light." It is described by the Rev. Gilbert White in "The Natural History of Selborne," and is figured in "The Book of Days."

II.—The second species includes those that were attached to the wall at the fireside or to the jamb. They are altogether of metal, commonly of iron.

This variety is the simplest form. It was stuck into the wall and immovable. The next variety is almost equally simple, but it was so made as to be placed in a

staple and could be turned from side to side. The third differs only in having two clefts. The fourth shows a little advance. It has got one joint. The fifth has got two joints. The sixth has three joints. The seventh has, in addition, a ring on which some fir-candles might lie in readiness for use. It will be interesting to the members of the Banffshire and Keith Field Clubs, as well as to others, to know that this was the "Peer-Man," or "Chanler," used by Mr Coutts, the keeper of Balveny Castle, when he took up house more than sixty years ago. The eighth is not only jointed so that the light could be moved horizontally, and by means of the joints extended in all directions well out into the floor, but it is attached to an iron rod on which it could be moved up and down and fixed at any point by a spring. This iron rod was fixed to the wall by two staples, one at the top and the other at the bottom. The ninth is on the same principle, but very finely formed, and it has places for the fir-candle, the white candle, and the "crusie."

Between the above two species we have examples of crosses or hybrids! They are a combination of the two. One, for instance, has the stone base and iron stalk of the first species, and the jointed arm of the second species.

III.—The third species resembles the second in its jointed arm, but instead of a "clevie" it has an iron ring with bars crossing at right angles—three one way and two the other. This was the *spealg-chrois*, that is, the "crusie," on which "knappocks," or "knablocks," of fir were burned.

The next specimen is a cross between the first and third species. It has the "clevie" of the first with the ring and cross-bars of the third. When there were fir-candles the "clevie" was used; when only "knappocks" or "knablocks," the cross or "crusie" was used. This was the one used in the room of the farm-house in Glen-Rinnes already referred to.

IV.—The fourth species was made for hanging. The first variety was for burning fir either in the form of candles or of chips. The second holds only the white candle. The mode by which it could be lowered or raised is very simple, and at the same time very effective.

Much more I could have said of the "'Peer-Men' and their Relations." I might have gone more minutely into the general subject of lighting, and I might have entered minutely into the particular history of each of the "Peer-Men" whom I have had the honour of introducing, for each has a history, each could tell many a tale of gladness and of sadness, many a tale of hard work successfully accomplished under great disadvantages and difficulties—from the twisting of a Tyauve tether, to the study of Latin, Greek, and Hebrew.

So far as I have been able to find, no poet has sung of the "Peer-Man," as Eliza Cook has done of the "Rush-light," and William Motherwell of "The Midnight Lamp." The only reference to the "fir-cannel" that I know of is in a Ballad which must have been composed over a hundred years ago somewhere in the district within sight of Tap o' Noth and of Benachie. For my knowledge of this Ballad, I am indebted to Mr James Simpson, Banff Distillery. I shall quote the lines that speak of the "herd-loon" holding the fir-candle:—

"And little Pate sits i' the neuk
And but the house daur hardly leuk,
But hauds an' snuffs the fir;
And fan the farmer tynes the line,
He says, 'I canna see a styme,
Haud in the canle, sir.'"

I shall conclude by quoting two verses—the first and the last—of Eliza Cook's "Song of the Rushlight," substituting for Rushlight "Peer-Man" in the first verse and "fir-light" in the last.

" Oh ! scorn me not as a fameless thing,
Nor turn with contempt from the song I sing,
'Tis true I am not suffered to be
On the ringing board of wassail glee :
My pallid gleam must never fall
In the gay saloon or lordly hall ;
But many a tale does the " Peer-Man " know
Of secret sorrow and lonely woe.
* * *

Many a lesson the bosom learns
Of hapless grief while the " fir-light " burns ;
Many a scene unfolds to me
That the heart of Mercy would bleed to see.
Then scorn me not as a fameless thing
Nor turn with contempt from the song I sing ;
But smile as ye will or scorn as ye may,
There's nought but truth to be found in my lay."

T O - M O R R O W .

Away with grief ; dull care away ;
Away with canker, pain, and sorrow ;
Where black clouds scowl and frown to-day,
The sun will brightly shine to-morrow.
The weary heart, when sore depressed,
Too oft, alas ! will trouble borrow ;
But joy will banish what distressed,
And eyes that wept will smile to-morrow.

Why should we grieve though friends forsake,
If one is left that's true and thorough
In adverse hours, who will partake
And share our woe or weal to-morrow ?
No peaceful place of rest is this,
Here no immunity from sorrow,
But an enduring home and bliss
Awaits above when comes the morrow.

DUNCAN MACGREGOR CRERAR.

NEW YORK.

NUMBER OF DECREES OF REMOVING from Agricultural Small Holdings obtained against Crofters and Cottars on the various Estates in the Island of Skye, in each year from 1840 to 1883 inclusive, compiled from the Records of the Sheriff Court at Portree, by the Sheriff-Clerk, for the purposes of the Royal Commission (Highlands and Islands) 1883:—

YEAR.	Lord Macdonald's Estate.	Macdonald's Estate.	Glendale and Husbolt.	Waterish, Stein, and Lochlay.	Greshornish and Coishletter.	Edinbane, Skeabost, and Bernisdale.	Skeabost and Bernisdale.	Lynelule.	Trialan and Clachanish.	Kilmuir (Captain Fraser's).	Strathaird.	Rassay.	YEARLY TOTALS.
1840	36	6	5	...	...	...	...	...	...	...	...	2	49
1	46	7	1	...	2	...	...	...	1	...	7	...	64
2	33	2	...	...	...	...	...	...	...	...	...	6	41
3	40	10	3	1	...	1	...	...	...	...	6	11	72
4	40	15	...	1	...	9	...	2	...	...	1	...	68
5	26	6	2	...	...	9	...	...	...	...	3	11	57
6	41	4	6	...	...	6	...	1	5	...	23	8	86
7	52	2	4	4	1	8	...	...	4	...	...	8	83
8	30	13	...	1	1	8	...	1	8	...	5	8	75
9	53	...	2	...	2	7	...	7	2	...	...	4	79
1850	73	22	5	8	...	12	...	1	...	...	7	4	132
1	10	2	1	5	...	9	...	...	1	...	5	6	39
2	47	11	...	2	2	7	...	...	1	...	6	8	84
3	38	9	1	...	...	6	...	...	...	...	4	4	62
4	12	13	3	...	...	11	...	...	1	...	4	6	50
5	9	14	3	...	...	8	...	...	1	...	5	1	41
6	17	6	3	1	...	7	...	...	3	...	...	...	38
7	17	5	1	1	...	4	...	2	1	10	1	2	44
8	6	10	...	1	...	5	...	...	...	6	...	2	30
9	4	6	2	2	1	4	...	1	1	1	...	2	24
1860	9	...	7	1	...	12	...	...	1	5	1	1	37
1	10	2	5	2	...	16	...	2	1	...	...	1	40
2	6	2	3	4	...	6	...	...	...	11	...	...	32
3	11	8	9	1	...	2	...	...	2	7	2	2	44
4	13	2	4	...	...	3	...	4	2	24	1	3	56
5	13	5	...	1	...	...	...	...	1	32	...	...	52
6	8	5	2	2	...	...	...	1	1	...	...	3	23
7	5	2	7	1	...	...	...	2	...	2	2	...	21
8	8	7	3	2	...	2	...	1	...	1	...	...	24
9	2	8	2	2	...	...	...	...	1	1	4	5	25
1870	11	...	5	...	...	3	...	...	...	1	...	1	23
1	10	...	...	...	...	2	1	...	2	1	...	1	19
2	8	...	5	...	...	...	1	...	...	1	...	...	16
3	3	...	3	...	...	...	8	1	1	2	...	...	20
4	5	2	1	3	...	...	1	...	...	...	1	...	14
5	5	2	2	...	...	...	...	...	...	2	...	1	14
6	4	3	1	3	...	...	...	...	...	1	1	...	13
7	2	1	2	1	...	...	1	1	...	3	...	...	11
8	6	1	1	...	...	1	...	...	2	...	...	...	12
9	4	2	2	1	...	...	1	...	...	2	...	...	12
1880	3	1	...	2	...	...	1	...	...	3	...	...	10
1	...	...	...	...	...	...	...	...	...	...	...	...	...
2	...	...	...	...	...	...	...	...	...	...	...	...	...
3	...	...	6	...	...	...	...	...	...	...	...	...	6
	776	223	112	55	9	165	18	27	38	124	67	126	1740

THE KILT AFTER 1745.

565

<i>Brought forward</i>					1740
The preceding Decrees have proceeded on Summonses, each directed against, on an average, at least, four heads of families. The above total must therefore be multiplied by					4
Giving the number of heads of families warned to remove as					6660
And taking 5 as the average number of individuals in each family					5
Gives					34,800

As the number of individuals of the Crofter class, in the Isle of Skye, who, between the years 1840 and 1883, have had the fact of the insecurity of their tenure impressed upon them by process of Law, directly affecting them, and at an expense to the 6960 heads of families of an average of 10s. each, or £3480 sterling.

DUGALD MACLACHLAN.

[Just consider for a moment the amount of physical and mental misery represented by these figures ! The whole population of Skye, including the village of Portree, the landlords, factors, and other estate officers and underlings, only numbers about 17,000 souls. Here you have decrees of removal, in forty years (for during the three years of the current agitation, only six decrees were obtained), against more than double the number of people living in the Island. In other words, a decree of removal is issued, on an average, against every man, woman, and child in Skye every twenty years ! And yet these people are charged with being lazy because they will not sufficiently improve their dwellings and holdings under such incredible conditions of incessant persecution and insecurity as these official figures disclose. It should be stated that the factor and lawyer who usually obtains these decrees, and profits by them, is generally one and the same person. The proceeds of his factorial decrees of removal goes into the factor's pocket in his capacity of law-agent. Had we similar figures from other districts in the Highlands, we would probably find similar results. Their silent testimony is in itself sufficient to force a change in our present laws ; but meantime we would submit them with all confidence for the careful consideration of our good friend—the *Scotsman*—who delights so much in showing off his arithmetical accomplishments.—*Ed., C. M.*]

THE KILT AFTER 1745.

The following curious document, supplied by a valued correspondent, explains itself. It is scarcely believable that such folly among our legislators was possible, little more than a hundred years ago :—

“John M'Leran of the Parish of Ardochattan, aged about twenty years, was brought before me by Lieutenant John Campbell, being apprehended for wearing a Phelibeg [Kilt], and convicted of the same by his own confession: Therefore, in terms of the Act of Parliament, I delivered him over to the said Lieutenant John Campbell to serve His Majesty as a soldier in America, after reading to him the 2nd and 6th sections of the Act against mutiny and desertion. Certified at Ardmady, 26th September 1758.

(Signed) “CO. CAMPBELL, J.P.”

The document is indorsed as follows:—“Invry., 27th September 1758.—Appoints Peter Campbell, officer, to put the within John M'Leran in goal, therein to remain till liberated in due course of law.

(Signed) “JOHN RICHARDSON.”

CELTIC MYTHOLOGY.

BY ALEXANDER MACBAIN, M.A.

VI.—DRUIDISM.

ONE feature of the Gaulish religion still remains to be discussed, and that, too, perhaps its most important one. We have discussed the religious beliefs of the people, but not their ecclesiastical polity. This is known as Druidism, although that term is commonly made to include all that we know of the Gaulish religion as well. But the Druids were rather the philosophers and divines of the Gauls; and, as what we know of their opinions and practices is somewhat remarkable, it is better not to confuse their system with the ordinary Aryan religion of the Gauls. Here, again, it must be repeated that our information is meagre; in fact, with regard to the Druids no less meagre, and far more unsatisfactory than our comparatively poor information about their general religion. Indeed, with the addition of two chapters in Cæsar, a sentence in Cicero, and nigh a dozen lines of Lucan, our authorities for Druidism are included in the enumeration already made in regard to Gaulish religion in general. No monuments or inscriptions can help us; nor can we trust in the slightest degree the references made to Druidism by early Irish or Welsh writers: the Druids of Irish history are mere conjurors and magicians. Neither can any customs or religious survivals be referred to Druidic belief or usage. But it may be at the start premised that there is, perhaps, little to know, and that it is entirely due to Cæsar's account of them, probably itself somewhat exaggerated in its political aspect, and certainly misread by modern writers under the influence of their knowledge of mediæval ecclesiasticism, that this exaggerated opinion of Druidism is prevalent. So little is known, and the little that is known is so interesting, that it opened quite a new world for fancies and speculations. "*Omne ignotum pro magnifico est*;" the unknown passes for the magnificent. Here was an unknown and unknowable land, where in circular temples of stone, and mid groves of oak, in vestments of stainless white, and ornaments of glittering gold, stalked majestically the Druids, holding high converse with their disciples on the nature of the one God—for

such philosophers could only be monotheists!—on the immortality of the soul, the courses of the stars, and, in fact, on all the mighty problems of life. Dr Smith tells us that they alone kept the first tradition of monotheism intact in the West; and Reynaud, but a generation ago, found in their human sacrifices only the consequence of the idea, dominant now as in the days of the Druids, that the higher the victim the more complete the atonement offered to the Deity for the sins of man. John Toland, at the end of the 17th century, an Irishman of fertile imagination and advanced opinions, possessed of no small learning, was the first to lead the way into the undiscovered country of Druidism. The references in Pliny were made to disclose a pomp and ritual that could vie with the best days of the Church of Rome; surplices of white—incidentally worn, as may be seen from Pliny—were their usual dress, with golden ornaments, sacrifice utensils and amulets, all of gold. The megalithic monuments—circles, cromlechs, and menhirs, were of course their work—their temples and their altars, and these also showed their knowledge of the mechanical powers. Nay, cairns and barrows were Druidic remains, and vitrified forts! Everything unexplained in archæological monuments, in social customs, and in proverbial language must be Druidic. Dr Smith, of the “*Seann Dana*,” followed Toland and made a most unscrupulous use of his classical authorities. Welsh and French writers took the same view of the old religion of Gaul, and Celtomania reigned supreme in this obscure region, until lately the light of modern criticism was allowed to shine through the overhanging mist of nonsensical speculation.

All that can with certainty be known of the Druids will first be briefly given, apart from any personal theories. Cæsar is again our first and best authority. In the digression in his 6th book, on the manners and customs of the Gauls and Germans, he tells us that all men of any consideration or position were included among either the Druids or the nobles. The Druids conduct public and private sacrifices, and interpret omens. Young men flock to them for instruction; and they are held in great honour, for they have the decision of all controversies, public and private; they are judges in cases of crime, murder, and disputes in regard to succession or boundaries; and whoever abides not by their decision is excommunicated—a most severe punishment, for such

are reckoned sacrilegists, and men flee from their presence for fear of disaster from contact with them. A chief Druid presides over them, having supreme authority. He may be elected with or without voting, and they at times^o resort to war to decide the matter. They meet at an appointed time of the year in the territories of the Carnutes, in the middle of Gaul, where there is a consecrated place; and there all come who have disputes, and abide by their decisions. It is thought that the system was found in Britain, and thence transferred to Gaul, and those who at the present time wish to know it thoroughly, as a rule proceed there to learn it. The Druids are wont to hold aloof from war, and pay no taxes, being thus free from military service and civil duties. Under the inducement of such great rewards, many come themselves into their ranks, or are sent by their parents and friends. With them they learn off a great number of lines of poetry, so that some remain under training for twenty years. And they do not regard it allowable by divine laws to commit these things to writing, though in secular matters they use Greek letters. The reason for this seems to be twofold, that they do not wish either their system to be made public, or their pupils to fail to cultivate their memory by trusting to writing, as generally happens when books can be resorted to. Their chief doctrine is that souls do not perish, but pass after death from one individual to another, and this—the removal of the fear of death—they think the greatest incitement to valour. They theorise largely on astronomy, on the size of the universe and the earth, on nature, and on the power and might of the gods, and in these matters they instruct the youth. Cæsar further on tells that the Druids presided at the human sacrifices, and in the 7th book he gives us to know that the Æduan magistrates, at least, were elected by them. Cicero, in his treatise on "Divination," written a few years later, introduces his brother Quintus as saying: "The principles of divination are not overlooked among barbarous nations even, as, for instance, in Gaul there are the Druids, one of whom Divitiacus, the Æduan, I knew; he was a guest of yours and great in your praises. He professed to know natural philosophy, which the Greeks call 'physiology,' and he used to tell partly by augury, partly by conjecture, what was to happen in the future." Cicero's contemporary, Diodorus Siculus, tells us that among the Gauls were

bards, certain philosophers and divines named Druids, and sooth-sayers, adding that "the system of Pythagoras held sway among them," that is, the doctrine of the transmigration of souls. To this doctrine Valerius Maximus refers when he says: "One would have laughed at these long-trousered philosophers [the Druids], if we had not found their doctrine under the cloak of Pythagoras." Strabo, his contemporary, in the first century of our era, gives us a short account of the Druids, half of which is but a variation of Cæsar's sketch. "Amongst the Gauls," he says, "there are generally three divisions of men, especially revered, the Bards, the Vates, and the Druids. The bards composed and chanted hymns; the Vates occupied themselves with the sacrifices and the study of nature; while the Druids joined to the study of nature that of moral philosophy. The belief in their justice is so great that the decision both of public and private disputes is referred to them, and they have before now by their decision prevented battle. All cases of murder are particularly referred to them. When there are plenty of these they imagine there will be a plentiful harvest. Both these and the others [Bards and Vates] assert that the soul is indestructible and likewise the world, but that fire and water will one day have the mastery." And further on he says that without the Druids the Gauls never sacrifice.

Another geographer, Pomponius Mela, refers to the Druids, but adds nothing to our knowledge, merely echoing Cæsar's description. Lucan, who died in 65, has been quoted in the former section for the names of the Gaulish gods; but he further proceeds to describe, after a reference to the Bards, the barbarous rites of the Druids and their theology. The passage is mostly an expansion of Cæsar's reference to the transmigration of souls, but the poet beautifully brings out how "Pluto's gloomy reign" is not the habitation of souls, but that—

"Forth they fly immortal in their kind,
And other bodies in new worlds they find;
Thus life for ever runs its endless race,
And like a line death but divides the space.
Thrice happy they beneath their northern skies,
Who that worst fear—the fear of death—despise;
Hence they no cares for this frail being feel,
But rush undaunted on the pointed steel;
Provoke approaching fate and bravely scorn
To spare that life which must so soon return."

The writer on the Druids, next in importance to Cæsar, is Pliny the Elder. He has several interesting allusions to them and their superstitions. At the end of his 16th book he mentions the admiration of the Gauls for the mistletoe. "The Druids," he says "(for so they name their *magi*) hold nothing more sacred than the mistletoe, and the tree on which it grows, provided it be the oak. They choose groves of that tree, and conduct no sacrifice without a garland of its leaves, so that we may possibly suppose the Druids are so called from its Greek name [*drus*]. Whatever grows on the oak is considered a gift from heaven." And he proceeds to tell how it was culled from the tree, as has already been told. Pliny mentions other plant superstitions of the Gauls, connecting the rites naturally enough with the Druids who presided. The next important *fetish* he mentions is the club-moss (*selago*); it must be touched by no metal, but plucked by the right hand passed through the tunic under the left, with a thievish gesture; the worshipper must be dressed in white, with feet washed and bare; and the plant must be carried in a new cloth. The Druids held that it was a charm against all misfortunes, and the smoke of its burning leaves cured diseases of the eye. In much the same way they thought the "samolus," or water pimpernel, a talisman against murrain in cattle. Vervain was another plant, "about which the Gaulish *magi* raged," which cured everything, and had to be gathered at the rise of the dog-star, and when neither sun nor moon was seen. But these plant superstitions and ceremonies have nothing especially "Druidic" about them; they are common among other nations as well. Pliny's account of the serpent's egg—the *anguinum*—is more important and special. The snake's egg was said to be produced from the frothy sweat of a number of serpents writhing in an entangled mass, and to be tossed up into the air as soon as formed. The Druid who was fortunate enough to catch it in his cloak as it fell rode off at full speed, pursued by the serpents, until stopped by a running stream. If tried, the egg would swim in water though cased in gold. Pliny says he saw one himself, "about the size of a moderately large apple, with a cartilaginous rind, studded with cavities like the arms of a polypus." A Roman knight was making use of it in court to gain an unfair verdict, and for this was put to death by Claudius the Emperor. And,

lastly, in speaking of magic and its "vanities," he says that "Britain celebrates them to-day with such ceremonies that it might seem possible that she taught magic to the Persians," and "Gaul was overrun with magic arts even up to our own time, until Tiberius Cæsar did away with the Druids and this class of prophets and medicine-men." This passage has puzzled many commentators, for if the Druids were done away with, how does Pliny elsewhere mention them as still existent in Gaul? And to add to the difficulty, Suetonius, a generation later, says that "Claudius abolished entirely the religion of the Druids, a religion of dreadful barbarity, and forbidden only the Roman citizens under Augustus." Pliny and Suetonius do not agree as to which Emperor abolished Druidism, nor can we well believe that it was altogether abolished even then: it would appear that only the human sacrifices and certain modes of divination were put a stop to. Strabo, indeed, says as much; and we can see from Tacitus that the prophecies of the Druids incurred political wrath as late as Vespasian's time—after the abolition of Druidism, according to Pliny. Human sacrifices and, probably, meddling in politics were sure to bring the wrath of Rome on the system. Tacitus gives us an insight of how at times the Romans did put a stop to these phases of Druidism. In describing the attack of the Romans on Mona, or Anglesea, he represents the legions as awe-struck by the appearance of the Druids amid their opponents' ranks, pouring curses and vengeance on their heads, with hands upraised to heaven. But they were rolled in their own fires, and the groves sacred to grim superstitions were cut down; "for," he adds, "they hold it lawful to sacrifice captives at their altars and to consult the gods from the movements of human entrails." After the first century, writers speak of Druidism as a thing of the past; evidently the decrees of the Emperors had done away with its fiercer elements of superstition, and the purer and more philosophical parts had been absorbed into the usual Roman faith. Christianity, at least, had no contest with Druidism either in Gaul or in England. It may be mentioned that Ammianus Marcellinus, in the fourth century, gives us a few lines on the old and long extinct Druidism. After noticing the foundation of Marseilles by a Phœcean colony, he says that when the people in those parts got gradually civilised, the learned studies which had

been begun by the bards, the Euhages (probably a corruption of Vates) and the Druids, throve vigorously. Of these, he says, the Druids were the intellectual superiors of the others, and were formed into unions in accordance with the precepts of Pythagoras, where deep and hidden problems were discussed, and looking from a lofty philosophic pinnacle on human affairs, they pronounced human souls immortal.

PROPOSED CIVIL LIST PENSION FOR MRS MARY MACKELLAR.

THE Gaelic Society of Inverness, on the suggestion of one of its most influential members in the North, has just set a movement agoing with the view of securing a Civil List Pension for the Bard of the Society, Mrs Mary Mackellar. A "Draft proposed Memorial" to the Prime Minister has been sent to Celtic Societies throughout the country, as well as prominent friends of the Celtic cause north and south, with the view of combined action in support of the Memorial. We have no doubt, if Highlanders will do their duty, that its prayer will be granted. The following are the principal clauses of the Memorial:—

"Your Memorialists desire to respectfully bring under your notice that Gaelic Literature (differing in this respect from Welsh Literature) has not as yet been encouraged by receiving any of the patronage which it is in the power of the First Minister of the Crown to bestow, and in which the Highland people might justly expect to share:

"That Mrs Mary Mackellar has rendered very valuable services to Gaelic Literature—she having written and published Gaelic Poetry of great beauty and merit, and collected and published numerous ancient tales and traditions of literary and antiquarian value, which, but for her exertions, would in all probability be lost:

"That the bestowal of a Pension from the Civil List on Mrs Mackellar would not only be a deserved and suitable acknowledgment of these services, but would also be a source of great satisfaction to the Memorialists, and, it is believed, to Highlanders all over the World.

"May it therefore please you, Sir, to confer a Pension, from the Civil List, on Mrs Mackellar, for merit in connection with Gaelic Literature."

EVAN MACCOLL'S POEMS.—We are glad to learn, from the *Kingston Whig*, that Evan MacColl, perhaps better known in this country as "The Bard of Lochfyne," has at last decided to issue a complete edition of his poems in two volumes, one Gaelic, the other English. Those who read our sketch of the author, a few years ago, in volume v. of the *Celtic Magazine* need not be again told of his fame, both as a Gaelic and as an English bard, even forty-five years ago. We trust the result will be such an appreciation of genuine merit as will make the bard not only happy but independent of a rainy day in his old age.

THE LOWER FISHINGS OF THE NESS.

BY CHARLES FRASER-MACKINTOSH, F.S.A. SCOT, M.P.

I.

As early as 1240 Alexander II. of Scotland granted to the Friars of the Order of St Dominic, at Inverness, "the whole water and Fishing of Ness, from the Friar's Road to the Cherry;" having eight years previous in his charter of Kinmylies, reserved to the Bishop of Moray a half merk worth of fishings; no doubt those opposite to Wester and Easter Ballifeary. The various rights to fishings have always been looked upon as important, and struggled for and fought about with more keenness than any other species of property at Inverness.

The upper part of the west side of the River, granted originally to the Gordons in 1509, along with the Castle Lands, was feued by them to the Baillies of Duncan, and extended from the Black Stone of Abriachan, in Loch-Ness, to the Stone of Clachnahalig. They are presently the property of Dochfour and Ness Castle. On the east side, the upper fishings originally appertained to the Barony of Durrus, extending from Aldourie to part of the Towns Lands of Drumdivan, near Balnahaun of Holm, and are now in possession of Aldourie, Dochfour, Ness Castle, and Holm.

The Town of Inverness acquired the whole property of the Friars, including their fishings, confirmed by Charter of Queen Mary in 1567; and all the Town's prior rights, which were early and numerous, were confirmed, renewed, and regranted by the Golden Charter of James VI., dated at Holyrood House, 1st January 1591. The terms of this charter are very comprehensive, "All and Hail the water of Ness, all the parts on both sides of the same, betwixt the Stone called Clachnahagaig and the Sea," etc., etc. The exact site of Clachnahagaig, usually and correctly termed Clachnahalig, has been questioned, but unnecessarily. It is shown on the plans of both May and Home (1762 and 1774), and when the present stone was placed some years ago, at the instance of the writer, on the Canal Bank, to denote

the boundary twixt Dunain and the Territory of the Burgh, amongst those present at the setting up, and who audibly declared it was truly placed, was Charles Fraser, then crofter at Dalrioch of Dunean, who recollected the old stone perfectly for many years, prior to its necessary removal during the construction of the Canal. Great changes took place in the course of the river, while the Canal was being made. The river formerly ran in close to the foot of the Torvean slopes, with the width merely of the old road to Dochgarroch and the Bona intervening. The stone stood on the margin of this old road by the river, being frequently in part submerged in flood time. The meaning of the word Clachnahalig was long a puzzle, the difficulty being enhanced by the error of the transcribing clerk of the charter of 1591, converting it into Clachnahagaig. Within the last two years, a paper, in the handwriting of the late Mr Campbell Mackintosh of Dalmigavie, long Town Clerk of Inverness, being "Memoir regarding the Cruive fishings of the Ness, 1822," fell under notice, and on the margin opposite the word Clachnahalig is marked thus, "The Gled Stone." There is little doubt, therefore, the original word was Clach-na-Faoileag, the Stone of the Sea Gulls. Frequenters of the upper island in the Ness, a few years ago in winter, could not have failed to arouse a great gull, which had its winter home in the small island opposite Island Bank House, no doubt a descendant of the ancient habitants of Clachnahalig, who found the stone a convenient spot, to watch for food. Four stones are noted by May as being in close proximity, the uppermost and largest being described as the March Stone, but the late Mr Allan Maclean of Dochgarroch, speaking on the point, in answer to questions, only recollected one, rather unshapely, but so large that he and companions going back and fore to the Academy at Inverness, used to play hide and seek around it.

The Town of Inverness, at an early period, feued out their fishings; and the whole lower river was thus divided, the Four Cobles, the Friar's Shot, the Stell and Red Pool, in Kessock Roads, all holding of the Town in feu, and the Castle Shot, belonging to the Gordons. Cruives had been established prior to 1591, and were the subject of enormous contention with the upper heritors. The litigations lasted over sixty years, the

upper heritors being ultimately successful in finding them illegal as placed. The restrictions in their use were found so onerous that they, in a short time, were allowed to fall into decay and disuse. The Kings Milns were originally at the Haugh, supplied by water drawn from the river, but on the remonstrance from the Town that they prejudiced the fishings, these were removed to the present stance several hundred years since, yet, curiously, the miln lade was open as late as 1785. In that year the Duke of Gordon and the Magistrates of Inverness composed certain differences, and the latter conveyed to the Duke, *inter alia*, "All and whole, the old mill lead or mill sheugh leading towards the village of Haugh."

Reference will now be made to some of the numerous disputes and litigations regarding these lower fishings.

I. Bught and the Town.—There was a miln at Killivean from an early period, and the lade had been formed long before memory of man. The lands of Bught, held of the Town, long in possession of a family named Paterson, had been acquired by William Fraser, writer in Inverness, afterwards Town-Clerk. Clerk Fraser, about 1765, desired much to enlarge the purposes to which the diverted water from the river had hitherto been alone used, viz., for a miln grinding the corn of the Barony of Kinmylies, a channel having been cut parallel to the river, joining the latter near the march with Wester Ballifeary. This gave great offence to the Coble proprietors, some of whom were also Magistrates, and the Clerk is accused

"Of pretending ignorance with respect to his intention of building a flour miln there. This is of a piece with the rest, for, besides the said flour miln, he is on terms with others who are to build a snuff miln, and a bleaching miln, he must have, he says, for himself, all on the banks of the River Ness, which banks belong to the Town of Inverness, and particularly in servitude to the proprietors of the river, and without which there could be no fishing. Besides, it is the common high road to go to the Isle for the inhabitants and strangers, and the only way the fishermen have of hauling their boats to the island to fish it, and the very place where their boats lie on shore in the day time."

The Clerk defends himself on various pleas, that his lands were Church lands, that they held of, or were part of, the regality of Spynie, that the neighbourhood was waste, unimproved, full of natural oak woods, etc., etc., but is pitched into mercilessly

"As to what he (Clerk Fraser of Bught) says of Church lands, any person without being a man of law, far less a clerk of a considerable community, knows that Church lands were disposed of at the Reformation in an odd and extraordinary way to friends and powerful neighbours by the then incumbents. His intentions to be no vassal of the Town's, is to make out by his Church right, titles to the milns, and multures of his lands and fishing (as he says) included in his said right. Neither of which can he have from the Magistrates, for all their fishings were disposed of by them long ago, as were their milns, to which last, the Town of Inverness, and lands holding of it, are thirled. But before, and at the Reformation, the Magistrates and Council were (it being Church lands) the Patrons of Bught, which is equal in the present case to Superiors, as by the disposition he mentions will appear, as likewise that these lands are burdened in the usages, liberties, and privileges, &c., used and went to the Town of Inverness, their vassals and inhabitants. As to what he says of the regality of Spynie should it hold, the Town would have few vassals left them, for most of the carses of Inverness were of Arbroath, and others of the lands they are Superiors of, of different holdings. So this is a fine motion from their Town-Clerk. To imagine that this country was all oak 150 years ago is thoughtless. There was as little hereabouts then as now, our woods having been destroyed by Danes, English and intestine wars."

In the end the Clerk was either beaten fairly or concussed by his superiors into abandoning all his objects save that of bleaching, which was carried on higher up the river, twixt the present mill stream to the Miln of Killivean and the river.

II. The Town and the Lower Heritors.—(1) *The Islands.*—Much about the same time as that of the previous contest, the Burgh got into trouble with its feuars in the fishings, in regard to the islands in the river. The nature of the dispute is clearly brought out in the paper after quoted. In another paper it is stated that—

"The timber of the island was as fit for cutting these many years past as it is this day, but no Magistracy ever thought of pretending in the least any title thereto, far less of offering to make it their own, as they knew the property of it, and all that it contained, belonged to their vassals, the heritors of the fishing."

The Town was successful in this contest in asserting their full right of property in the island, cut down all the timber and replanted it, the Statistical Account of 1792 representing the then timber as about 30 years old. The references to the entertainments, etc., in the island are interesting. Here follows the paper referred to, being

Queries for David Polson, John Lyon, Murdo Polson, Thomas MacCoil-Roy, Andrew Mackilligan, Donald Forbes, and Donald Robie, old Fishers:—

"1mo. Whether, or not, the Heritors, or their Tacksmen, and

their fishermen, were not annually or generally in use to build two houses or hutts at the east end of the island, and at the little cosack, near the west end, wherein they watched or guarded the fish.

"2do. Whether, they did not always on these occasions, choose, cut, and use the most proper timber in and of the island for such houses ; and, also, whether they did not always cut feal and divot anywhere they pleased of the ground of the said isle for the said houses, and likewise for tables, seats, and any other uses that they had occasion for, in entertainments in the islands, which happened frequently.

"3tio. Whether when any breach happened in the water works or carrys, they did not cut large trees of the said island, and carry them to such breach to close or mend the same, and whether when the corner or purses of these cossacks wanted any timber proper for making them up or mending them, such was not always cut of the timber of the said island for such uses.

"4to. Whether the bulk of the fish caught on the River Ness are not taken in the island by the different engines and otherwise.

"5to. Whether, if the Magistrates were allowed to make the island a thoroughfare, by cutting the wood thereof, &c., that conduct would not entirely destroy the water works and carrys, and consequently ruin the fishing of the river.

"6to. Whether they ever saw or heard of the Magistrates cutting, or giving orders to any other to cut, a tree there.

"7to. Whether, when formerly the Magistrates gave entertainment in the island to strangers, it was not by order of the Heritors, their Tacksmen, or Managers, that the fish was provided, and other preparations were made for the said entertainments; and whether it was not customary for the Heritors to entertain their friends there at their own expense, and whether they did not on such occasions cause, build, or repair seats, tables, and cause cut wood for dressing and boiling their fish, and shading the place of entertainment.

"8to. Whether any person was allowed to put a beast or cattle into the said island except the Heritors, Tacksmen, or fishermen, or by their allowance, in order to feed on the grass of said island.

"About fishing at the Well, etc., etc., whether or not there was any boat ever used by any person, passing or repassing to or from the island, for the foresaid purpose or any other, except those belonging to the Tacksmen, and which was always had by their consent upon application made. Whether any new and uncommon access to the said island, either for the cutters of wood, or for using the grass thereof by cattle at any season of the year, would not so absolutely impair the water works, cruives, etc. (erected at great expense), as to render the fishing naught, but would also by such uncommon and unprecedented use by making a common thoroughfare, and a perpetual subject of theft and stealth, render the Heritors' property of no avail."

Queries to be put to Richard Ord, Robert Graham, Samuel Ancram, Alexander Macurchie, and Daniel Denoon :—

"1mo. What proportion of about 200 barrels salmon, of 400 weight, green fish, each barrel which have been killed on the River Ness since the 12th of December last, 1762, till this date, was killed or taken in the island, and if it is not generally in the same proportion, especially in the winter and spring.

"2do. Whether if the Magistrates or any of them were to cut the wood of the island, &c., it would not destroy the water works and Carries, and ruin the fishing."

(2.) *The Stell, &c., Fishings at the Longman.*—The fishings feued by the Town, other than the Friar's Shot, commonly called the Four Cobles, were also divided into Shots, viz. :—Pol-Chro Shot, or the Pool of the Cattle, being the highest; Pol-Bain Shot, or the clear bottomed pool; Island Shot, Silver Pool and Trot Shot, Cherry Shot. This last was the lowest, but its north boundary seems to have been undefined. The Four Cobles' Heritors in 1774 complained that—

"Though they had right to fishings from Clachnahalig to the Sea, and had exercised the right, yet, of late, the Magistrates and Council have interrupted them therein, and have attempted to erect a stell fishing, at or near the mouth of the river, at a point called the Longman's Grave, altho' absolute denuded of every right of fishing in said river and mouth thereof."

On the other hand the Magistrates alleged that their predecessors

"Did at different times make feu grants of certain parts of coble fishings on the River Ness, making in all four cobles, the grantees whereof did exercise their right at

certain known stations or places, without pretending to use more cobbles than four, or pretending to fish in any other place of the river other than those which had been customary for their respective cobbles. That the said Magistrates and Council did also grant in feu another fishing on said river, called the Friar's fishing, and did also grant in feu the Stell fishing in the Ferry of Kessock, both which have their known stations and boundaries. That the said Magistrates and Council being advised that another convenient fishing might be erected upon the east side of the mouth of said river, at a place called the Longman's Grave, did upon the 22nd January 1773, let the same by public roup for the space of eight years. That the Cobles' Heritors had not only interrupted them, but by their lessees had of late taken upon them to fish at places or stations different from their known stations where they have been in use to fish, particularly at two places in the river and mouth thereof called the Thornbush and Cairn Ark, notwithstanding that the Town of Inverness has by grant from the Crown, right to the whole fishings on said river, &c., &c."

It will be observed that the question then raised did not refer to the Stell fishings in Kessock, expressly granted by the Charter of 1591, but to another Stell proposed to be created a long time subsequent to the date of the Four Cobles and Friar's fishings charters. Nevertheless, from the Coble Heritors not being in use to draw their nets lower than the Citadel Harbour, the Town was successful. These fishings were from Burgh exigencies unfortunately sold to the Harbour Trustees at a comparatively recent date. At one time the Town was entirely denuded of its fishings in property right, but at present it possesses half a coble and the Friar's Shot.

(To be continued.)

"THE ISLE OF SKYE IN 1882 AND 1883."—This work, by Alexander Mackenzie, Editor of the *Celtic Magazine*, is just out. The book, which extends to 257 pages, gives a complete account of the social state of Skye for the last two years to date, illustrated by full Reports of the Trials of the Braes and Glendale Crofters in Inverness and Edinburgh. An introductory chapter of 54 pages deals specially with the evidence submitted to the Royal Commission in the Island, by the Crofters, "Tormore," Dr Martin, and others, particularly in reference to evictions and other factorial proceedings, for the last seventy years. The *Liverpool Mercury*, reviewing it almost immediately on publication, says, "It is a real contribution to the economical history of Scotland," and, "every Member of Parliament should have a copy of it sent to him; for the reform of the land laws of the Highlands cannot be shelved, as the subject is fast becoming one of the leading questions of the day." The author of "Literary Notes," in the *Daily Mail*, says that "it ought to be in the hands of every one who is attempting to get at the truth respecting the great problem of the Highlands and their population. Its conspectus of the history and condition of Skye will be simply invaluable to the political student." The *Invergordon Times* says, "every one should be possessed of a copy of this valuable book; and every public library in our Highland parishes should deem its store of Celtic history incomplete without it;" while the *London Echo*, in a long article on the subject of the book, "would specially commend it to students of the Land Question as it affects the Highlands of Scotland." Price, 2s. 6d.; by Parcel Post, 2s. 9d.

THE ROYAL COMMISSION AND THE "SCOTSMAN."
ALLEGED MANIPULATION OF CROFTERS' EVIDENCE.

COPIES of the following was sent to the Editors of the principal newspapers in the United Kingdom, many of whom reproduced it, thus providing for it a much wider circulation than the *Scotsman* could have given it:—

"CELTIc MAGAZINE" OFFICE,
INVERNESS, 14th September 1883.

SIR,—In the name of the Highland people, I beg that you will, in an early issue, publish the following letter, refused insertion, as I expected, by the Edinburgh *Scotsman*. This misnamed paper, finding the evidence overwhelmingly against the position he has taken up, thinks it possible to rob the people of the Highlands of simple justice by abuse and misrepresentation of those who succeeded in getting public opinion directed to their condition, and then refusing, as in my own case, three times in succession, to insert any correction of his baseless charges. From such an ignoble attempt to suppress the truth, I appeal, in the name of an oppressed people, to the sense of fair-play of the British public and the British press, and ask you to publish the following, which speaks for itself.—Yours fraternally,

ALEX. MACKENZIE.

TO THE EDITOR OF THE "SCOTSMAN."

25 ACADEMY STREET,
INVERNESS, 12th September 1883.

SIR,—In a leading article criticising a letter by "Scotus," in your issue of this morning, you make statements the truthfulness of which I feel called upon emphatically to deny, and at the same time challenge you to substantiate them in any single instance so far as I am concerned; and I must be one of the "two or three men" whom you charge with "the manipulation of evidence for the Royal Commission" for inquiring into the grievances of the Highland Crofters. I believe I am one of the only *two* who went over any portion of the ground hitherto visited by the Commissioners, and if there could be any doubt about your including me among the "two or three" against whom you make these charges, any such supposition is disposed of by direct reference to me by name by yourself and by your Special Reporter on previous occasions in connection with this question, when you refused to insert any reply to your unwarrantable statements. Though, from my past experience of you, I expect you to continue in the same unfair mood of mind, yet I shall send you my contradiction, partly with the view, should you refuse it insertion, of getting it published elsewhere.

The charges you make are as follows:—

"We said, and we repeat, that a great part of the evidence given by the Crofters was carefully prepared beforehand by, or with the assistance of, two or three men

who were concerned to prove the allegations that have been made the foundation of the Crofters' agitation for years past: It will probably be thought that this manipulation of the witnesses ought to be known to the public. The fact cannot be truthfully denied," &c.

Throughout the article you charge me, as one of "the two or three," with "concocting" and "manipulating" the evidence, and with "the painful distortion and misrepresentation of facts" presented to the Royal Commission; for it happens that I am the only one of "the two or three" who visited any portion of the Isle of Skye; or of the Long Island, from Barra Head to the Sound of Harris; or from Ullapool to Lochcarron on the West Coast. In these circumstances, I must request you to publish the following categorical denial of your charges repeatedly made:—

1st. I have not written a single line of a single statement presented to the Commission.

2nd. I have not seen one of the statements, except a hurried glance at one or two at the church in Glendale after the Commissioners had actually arrived at the church. I did not suggest the alteration of a single word in those that I saw, and not a word was altered.

3rd. In every case I not only had not written anything myself, but I invariably recommended the people to write or tell their grievances in their own way, and not to go even to their minister or schoolmaster, so as not to sacrifice the simplicity of their story for any literary polish which these gentlemen might give it in translating, or extending it in more correct English when first written by some of the people themselves in that language.

4th. My meetings were public, and almost without exception in a public building—a church or school-house, one of the ministers or some leading local gentleman presiding. I impressed upon the people the importance of the inquiry, and the necessity of expressing their grievances, if they had any, then or never; but I strongly urged upon them the great importance of not overstating, but rather of understating them, in view of the use you and others would be sure to make of any incorrect statement unintentionally made by them.

5th. Evidence to prove the truthfulness of these statements, and the baselessness of your charges, so far as they refer to me, by implication or otherwise, will be forthcoming, even to satisfy the *Scotsman*, and if such charges be persisted in I shall be reluctantly obliged to provide you with a suitable opportunity of substantiating them.

6th. Personally, I have no interest in the question raised as to whether the Royal Commissioners did or did not indicate any desire that "outside agitators" or others should prepare their statements for the crofters. I never heard of this allegation until now, but that the Commissioners, through their chairman, did thank people for preparing the crofters' statements is beyond question. At Isle Ornsay the Rev. Finlay Graham said [I quote from the *Scotsman's* report], "The documents which have been given in from the several townships [in Sleat] were prepared by the parish minister and myself. I do not know that Mr Cameron agrees with what is in them, but they are a correct statement of the wishes of the people. We thought we had a duty to perform in preparing the people for the Royal Commission, and we did the work together." To this statement the chairman, Lord Napier, replied, "*We are very much obliged to you.*"

So long as you do not misrepresent my sayings and doings, I care not how severely you criticise them or me.—Yours, &c.,

ALEX. MACKENZIE,
Dean of Guild of Inverness.

NETHER-LOCHABER: THE NATURAL HISTORY, LEGENDS, AND FOLK-LORE OF THE WEST HIGHLANDS. By the Rev. ALEXANDER STEWART, F.S.A. Scot. Edinburgh: William Paterson.

To all true Highlanders throughout the world the name of "Nether-Lochaber" is a household word; and all such will gladly welcome the volume which has now appeared. For the last quarter of a century the Rev. Mr Stewart, minister of Ballachulish, has written a letter once a fortnight for the *Inverness Courier*, made up of descriptions of Highland scenery, of natural history, of folk-lore, of Gaelic poetry, tradition and legend, and of such other subjects as came in his way in the quiet manse on the shores of Loch-Linnhe. Many men, placed like Mr Stewart, in a secluded district of the country, remote from the influences that excite mental effort, rest content with the discharge of their ordinary duty, and slip into a quiet, easy routine, productive of intellectual drowsiness, sometimes amounting to actual torpor. But Nether-Lochaber enjoys the gift of an active and retentive mind. His memory is well stored with youthful reading; he manages in some wonderful manner, known to himself alone, to keep abreast of the literature of the day; and better even than the culture which he has acquired from books, is the lore which he has picked up in his own experience, in his rambles among the hills or along the shore, in his visits to humble cottages, and in his talks with the men and women whom he meets in their daily vocations. If there is anything interesting in any human being within the range of Mr Stewart's acquaintance, he is sure to draw it out and turn it to account. The fisherman mending his nets—the shepherd coming from the hillside—the gamekeeper careful of eggs and birds—the University Professor on his summer holiday—the parish doctor and the neighbouring clergyman—all like to meet with Nether-Lochaber and talk their best when in his company. His own genial and happy nature casts its atmosphere around every person with whom he converses. Going about with ears and eyes ever open, he is equally ready to learn and to impart. From a full and fresh mind he pours forth his own stores, and realises in ample measure the reward of the man who scatters and yet increases. Thus it happens that Mr Stewart has become the poet-naturalist of Nether-Lochaber, and has invested it with the charm of his sunny humour and cheerful imagination.

The volume before us is a collection of letters extending over ten years, from 1868 to 1878. It is dedicated to Dr Campbell of Ballachulish, "in pleasant recollection of happy hours at Onich and Craigrannoch, and of many a delightful midsummer ramble." Only a few weeks ago we had the pleasure of meeting Mr Stewart in Inverness, on one of his summer trips, with Dr Campbell as his companion. In a prefatory note to the volume, the author tells us that he has allowed the papers to retain very much the form in which they first attracted attention, believing that any good that would result from re-writing or re-constructing would be dearly purchased if it interfered with their directness of phrase and freshness of local colouring. In this we believe Mr Stewart has been well advised. The book is divided into chapters, and forms in a way a connected whole; yet the freedom of the epistolary style has been preserved, and the reader enjoys to the full its colloquial facility and unimpaired breezy aroma. The opening chapter begins with an allusion to the primroses and daisies of early March, forming a graceful introduction to a work which deals so largely with the external aspects of nature. The second chapter describes the glories of October—the ripe, ruddy, bloom of the heather, the brown brackens mantling the mountain side, and the tints of the birch, alder, and hazel fringing the mountain torrent.—

"As you gaze on such a scene as this you feel that no painter could paint it; that there is a something in it all too subtle and spiritual to be transferred to canvas by any art whatever. An imitation, indeed, of all that is palpable and tangible about it you may get, and it may be very beautiful perhaps, and a triumph of art in a way; but even as you gaze in admiration, ready to grant the artist all the praise that is his due, are you not apt, remembering the scene as nature has it, to

"Start, for *soul* is wanting there."

Our limits do not allow us to indulge in quotation, but we think it only just to say that the descriptive passages are of rare beauty, never too long, but always true and impressive, touched with that poetic art which is a natural endowment, never a product of culture. An artist in words, Mr Stewart does not merely photograph a scene, but reveals its inner spirit and latent suggestiveness. As a translator of Gaelic poetry he attains marked success. There are comparatively few specimens of his skill in this field in the volume before us, but those that are given are so

exquisite in workmanship, that beautiful as the prose is, we could sacrifice some of it for the sake of further efforts in verse. His rendering of a Gaelic poem is no bald, literal transcript; it is a poem by itself, perfect in its English dress, and yet preserving all that is most characteristic and attractive in the original. In Highland history, legend, and tradition, Nether-Lochaber is equally at home. The truth is, the reader feels inclined to ask, what is it that he does not know? At any rate we willingly resign ourselves to his guidance and instruction in these charming pages, knowing that we are safe in his hands, and never dreaming of uttering a protest either against his scientific or his literary judgments.

THE HIGHLANDERS OF NEW ZEALAND AND THEIR DISTRESSED COUNTRYMEN AT HOME.

IN addition to the handsome subscription of £85. 15s., received by the Editor of the *Celtic Magazine*, from the Highlanders of Invercargill, New Zealand, for distressed Highlanders at home, another contribution of £62. 14s. was received by him on the 27th of August, accompanied by the following letter:—

“ INVERCARGILL, NEW ZEALAND, 12th July 1883.

“ ALEXANDER MACKENZIE, Esq., Dean of Guild, Inverness.

“ DEAR SIR,—In terms of our letter of the 15th ult., we have again the pleasing duty of handing you enclosed a draft on London [for £62. 14s.], being an additional amount collected for the relief of our distressed countrymen. The enclosed list contains the names of the contributors. May we ask you to publish it in your valuable *Celtic Magazine*, as also in the *Inverness Courier*. We may add that these subscriptions were in all cases voluntary on the part of the subscribers. The cause had simply to be mentioned by the collectors, and they at once received a ready response. Although, in our last letter, we asked you to apply these funds in Skye and adjacent islands, if there are any other parts of the Highlands that you think should participate, by all means do not neglect them. We beg to assure you that we have every confidence in your impartiality, and we leave the matter in your hands. We sincerely hope that the distress may be somewhat abated by this time, and that good results may arise from the Royal Commission now sitting, the proceedings of which are keenly watched by the Highlanders here. We expect very shortly to send you a further contribution.—Yours faithfully,

(Signed) “ D. L. MATHESON,
“ RODERICK MACLEOD.”

THE HIGHLANDERS OF NEW ZEALAND. 585

The following is a list of the subscriptions :—

Alexander Macnab of Knapdale	...	...	...	...	...	£5	0	0
Southland Times Company, Invercargill	...	...	...	...	...	3	3	0
James Fullarton, Riverton	...	...	...	...	...	2	2	0
Hon. J. A. R. Menzies, Dunalister	...	...	...	...	...	2	2	0
Reginald Mackinnon, Mount Linton, Southland	...	...	...	...	...	2	2	0
Robert M. Maccallum, Edendale, late of Argyllshire	...	...	...	...	...	2	0	0
John Fraser, Gore; Hugh Cameron, Mataura; D. B. Esther, Gore; C. Bastian, Woodstock; Green & Souness, Gore; Duncan R. Macdonald, Invercargill; John Thompson, draper, do.; Wm. Fraser, Governor, H.M. Gaol, Invercargill; John Turnbull, manager, N.Z.L. and M.A. Company, Invercargill; Alexander Dean, Otautau; Allan Carmichael, do.; Fleming, Gilkison, & Co. Gore; Duncan Kennedy, late of Applecross, Ross-shire; Alexander Macdonald, Ardross, Wyndham; Jessie Macmaster and F. S. Canning, Gore; Alexander Matheson, Wyndham; P. F. Monaghan, Gore—one guinea each	...	...	...	...	...	17	17	0
Samuel Kerr, Spar Bush; John Gee, Pyramids; John Macintyre, Limestone Plains; Flora Mackinnon, Invercargill; Samuel J. Deck, do.; A. Friend, C. A. do.; Roderick Macdonald, Wyndham Valley; Duncan Macdonald, do.; John Macdonald, do.; Kenneth Macdonald, do.; William Pool, do.; Colin Macphail, Redan Valley; Kenneth Macdonald, Ferndale, Wyndham; John Craig, carpenter, do.; Andrew Noble, farmer, do.; John Macdonald, Mabel Bush; William Menzies, Glenure; J. O. Macardell (manager British and N.Z.M. and A. Co.), Invercargill; Benjamin Ross, contractor, Wyndham—£1 each	...	...	...	...	...	19	0	0
John Campbell, Wyndham Valley; Murdoch Maclellan, Wyndham; Hugh Stuart, Gore—10s 6d each	...	...	...	...	...	1	11	6
John Templeton, Wyndham; David Milne, do.; A Friend, do.; Mackay and Co., do.; Hugh Livingstone, do.; Archibald Mackay, Glendale; David Rennie, Invercargill; David Sutherland, do.; W. H. Mathieson, do.; James Ramsay, jun., Wyndham; Robert Campbell, Otautau; James Grant, do.; Thomas Maclean, Mount Linton; John Melville, do.; John Macdonald, do.; William Marshall, do.; Hugh Littlejohn, do.; Andrew Duncan, do.—10s each	...	...	...	...	...	9	0	0
John Heallywood, Wyndham	...	...	...	...	...	0	7	0
William Cameron, Makarewa; George Stuart, Jacobs River; John King, Otautau; Duncan Maciver, do.; William Strang, Invercargill; Hugh Graham, do.—5s each	...	...	...	...	...	1	10	0
A Friend, Invercargill	...	...	...	...	...	0	2	6
Total	...	...	...	...	...	£65	17	0
Less expenses	...	...	...	...	...	3	3	0
Amount remitted	...	...	...	...	...	£62	14	0

To secure the proper distribution of the money, Mr Mackenzie, visited the Isle of Skye, where, personally, and through those best acquainted with the real state of the people, he distributed

three tons of oatmeal (supplied expressly at a very low price, by Mr John Macdonald, merchant, Inverness), and some £50 in cash. Half-a-ton of meal has also been forwarded to Uist and Barra; while cash is being sent to Lewis, Gairloch, Lochbroom, Durness, in Sutherland; etc. Our friends abroad will be glad to learn that there is now no actual distress, beyond that usual in any ordinary year, in the country. Indeed, except in the Island of Lewis, it was greatly exaggerated from the beginning.

DROVING IN 1746.

An esteemed correspondent supplies the following:—

"Permit the bearer, James M'Nab, Drover in Craig of Glenorchy, who goes with two servants to purchase and bring black cattle from Kintail and the Isle of Skye, to pass to and from these countrys, with their arms, alwise behaving themselves as Loyall subjects to his Majesty. Given under my hand, at Inveraray, the Eleventh day of December 1746 years.

(Signed) ARCH. CAMPBELL, SH. DR.

"To all Officers, Civil and Military."

It is endorsed as follows:—"Pass to James M'Nab, Drover in Glenorchy, 11 December, 1746, By Mr Archibald Campbell of Stonefield, Advocat Sheriff Depute of the Sheriffdome of Argyll."

Q U E R Y.

THE NAME REOCH.—Can you, or any of your readers, give me any information with regard to the name Reoch; whether those bearing it belonged to any clan, &c. ? Their country seems to have lain in Strathspey, as Chambers states (*Domestic Annals of Scotland*, Vol. II., p. 306), that a number of Reochs were concerned in disturbances there in the year 1666. To what event does the song called "Lord Reoch's daughter" refer?

RIABHACH.

COMPLETION OF OUR EIGHTH VOLUME.—This number completes our eighth annual volume. A glance at the Table of Contents, issued herewith, will at once convince the reader that a mass of valuable matter has been brought together, and that the volume is at least equal, in all respects, to any of its predecessors. We are glad to say that our efforts are well appreciated by the public, for the number and quality of our subscribers were never so high as at present. The first number jumped at one bound into a large circulation, which has continued to increase steadily ever since. If every subscriber were only to secure one friend, the *Celtic Magazine* could be made a yet much more potent influence for good in the country. No effort will be spared on our part to make it still more worthy of support.

THE HISTORY OF CIVILISATION IN SCOTLAND.—The third volume of this work, by John Mackintosh, Aberdeen, will appear in October.

s
,
s
h

y,
iff

on
c. ?
als
rb-
h's

etes
will
ner,
We
and
d at
nce.
ade
ared

ume